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ABSTRACT

In order to determine views held by and toward out of school rural youth in terms of educational and occupational aspirations, alternatives to rice farming, migration propensity, and community participation, a survey was conducted during July, 1977, in Sir-bua, a rice-farming village in northeast Thailand. Utilizing an interview guide and an administered questionnaire, 15-24 year-old out of school youth (90), their parents (104), village development committee members (12), and community development workers (14) were surveyed. Among the relationships found to be significant were: the higher the exposure to the outside world, non-formal training, or migration potentials, the higher the educational aspiration; the greater the experience in non-formal training, the higher the degree of community participation; and the higher the "spiritual health" idealism, the higher the degree of community participation. An over-arching consideration was that those who would work with Thai out of school rural youth must understand the Buddhist view of the interrelatedness of work and play. The survey instruments are appended. (NT/BR)

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CHALLENGE OF YOUTH: A STUDY OF YOUTH IDENTITY IN A NORTHEASTERN VILLAGE OF THAILAND

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SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL
UNIVERSITY OF THE PHILIPPINES AT LOS BAÑOS IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY
(Community Development)

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BIOGRAPHICAL SKETCH

Born on May 5, 1948, in a self-made family at Ban-pai district, Khon-kaen, Thailand, Niran Jongwutiwes attended the following schools: Narumit-witaya school, Nakorn-rajsima (1955-1959); Siri-witayakorn school, Nakorn-rajsima (1959-1964); and Roi-ed Witayalai school, Roi-ed (1964-1966); respectively.

From June 1966 till March 1970, he furthered his study at Thammasat University, Bangkok, and graduated magna cum laude with B.A. in Linguistics. While in T.U., he was awarded one silver and two bronze medals for scholastic excellence, and was chosen Vice-President of Student Council of Liberal Arts Faculty in 1969-1970.

Upon graduation, he joined Community Development Department, Ministry of Interior. He passed the Six-Month Training Program for Community Development Worker (December 1970 - May 1971) before he was appointed a third-class official in Petch-buri. Throughout 1972, he served as an Attached-to Division, Community Education Division in Community Development Department.

In 1973, he was granted a US-AID Scholarship for a One-Year Diploma Training Program in Community Development at University of Missouri-Columbia, Columbia, Missouri, USA, where he managed to obtain his M.S. in Community Development, instead.

In 1974, he passed the promotion examination and was promoted to second-class official, holding offices of Chief of Youth Development Section and concurrently Chief of Cultural and

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In June 1976, he was awarded a SEAMEO-SEARCA Scholarship to pursue a doctoral degree in Community Development (with cognates in Development Communication and Agrarian Studies) at University of the Philippines at Los Banos, College, Laguna, Philippines. While in UPLB, he spent only two semesters in completing his Ph.D. course work, at which time his name appeared in the Dean's list of College Scholars and the Chancellor's List of University Scholars, respectively.

to the memory of my beloved grandma

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TABLE OF CONTENTS

CHAPTER		PAGE
I	INTRODUCTION	1
	Problem	4
	Objectives	5
II	FRAMEWORK AND HYPOTHESIS	7
	Theoretical Framework	9
	Conceptual Framework	14
	Operational Definition	16
	Working Hypotheses	18
III	RESEARCH DESIGN	20
	Operational Measures	20
	Selection of Study Site	24
	Instruments Used	24
	Pretest and Data Gathering	24
	Limitations of the Study	26
	Analysis	26
IV	BACKGROUND INFORMATION	28
	The General Scene	28
	Locale of Study	30
V	ANALYSIS OF DATA	35
	The Respondents	35
	A Profile of Out-of-School Youth	38

1. Personal Characteristics 38
2. Unique experience 48
3. Personal attitude 52
4. Self-perceived out-of-school youth identity. 58
A Profile of the Parents of the Out-of-School Youth 66
1. Personal characteristics 66
2. Unique experience 70
3. Personal attitude 73
4. Youth identity as perceived by parents of the out-of-school youth 78
A Profile of Village Development Committees and Community Development Workers 83
1. Personal attitude 83
2. Youth identity as perceived by village development committees and community development workers 89
Factors Related to Perceived Identity Aspects of Out-of-School Youth 94
1. Factors related to educational aspirations . 94
2. Factors related to occupational aspirations. 97
3. Factors related to perceived alternatives to rice farming 100
4. Factors related to migration propensity . . 103

CHAPTER PAGE

5. Factors related to community participation . 106
6. Summary of significant relationship between independent and dependent variables of out-of-school youth 109

Percentage Comparisons of Perceptions of Out-of-School Youth, their Parents, Village Development Committees and Community Development Workers on Identity Aspects of Out-of-School Youth 110

1. Perceptions on educational aspirations of/for out-of-school youth 110
2. Perceptions on occupational aspirations of/for out-of-school youth 111
3. Perceptions on perceived alternatives to rice farming of/for out-of-school youth . . 112
4. Perceptions on migration propensity of/for out-of-school youth 114
5. Perceptions on community participation of out-of-school youth 115

VI SUMMARY AND CONCLUSIONS 117

Summary 117

Conclusions 120

1. Out-of-school youth as a reality 121

2. Out-of-school youth as a potentiality. . . . 122

3. A final remark 124

LIST OF REFERENCES 125

APPENDICES 129

Appendix A - Distribution of Out-of-School Youth by Exposure to the Outside World . . 129

Appendix B - Interview Guide for Rural Out-of-School Youth 135

Appendix C - Interview Guide for the Parents of the Out-of-School Youth 145

Appendix D - Interview Guide for Village Development Committees and Questionaire for Community Development Workers 152

LIST OF TABLES

TABLE		PAGE
1	Scale of outside world exposure	21
2	Scale of child-parent relationship	22
3	Scale of fatalism	22
4	Scale of migration propensity	22
5	Scale of community participation	23
6	Distribution of respondent groups	36
7	Number and whereabouts of all village youth	37
8	Distribution of out-of-school youth households interviewed	37
9a-d	Distribution of out-of-school youth by personal characteristics	44-47
10	Proportion of out-of-school youth by unique experience	5
11	Proportion of out-of-school youth by personal attitude	56
12	Proportion of out-of-school youth by perceived self identity	63
13	Comparison of occupational aspirations and expectations of out-of-school youth	65
14a-b	Proportion of parents of the out-of-school youth by personal characteristics	68-69
15	Proportion of parents of the out-of-school youth by unique experience	72

TABLE		PAGE
16	Proportion of parents of the out-of-school youth by personal attitude	76
17	Proportion of parents of the out-of-school youth by their perceptions on the identity aspects of out-of-school youth	81
18	Comparison of perceptions of parents of the out-of-school youth on occupational aspirations and expectations for out-of-school youth	82
19a-b	Proportion of village development committees and community development workers by personal characteristics	85 & 88
20	Proportion of village development committees and community development workers by their perceptions on the identity of out-of-school youth	92
21	Comparison of perceptions of village development committees and community development workers on occupational aspirations and expectations for out-of-school youth	93
22	Proportion of out-of-school youth by unique experience and educational aspirations	95
23	Proportion of out-of-school youth by personal attitude and educational aspirations	96
24	Proportion of out-of-school youth by unique experience and occupational aspirations	98

TABLE PAGE

25 Proportion of out-of-school youth by personal attitude and occupational aspirations 99

26 Proportion of out-of-school youth by unique experience and perceived alternatives to rice farming 101

27 Proportion of out-of-school youth by personal attitude and perceived alternatives to rice farming 102

28 Proportion of out-of-school youth by unique experience and migration propensity 104

29 Proportion of out-of-school youth by personal attitude and migration propensity 105

30 Proportion of out-of-school youth by unique experience and community participation 107

31 Proportion of out-of-school youth by personal attitude and community participation 108

32 Proportion of out-of-school youth, their parents, village development committees and community development workers by perceptions on out-of-school youth identity 116

LIST OF FIGURES

FIGURE		PAGE
1	Conceptual model	15
2	Map of Thailand showing five physiographic regions, Bangkok Metropolis, and Ubol-rajthani province	28a

ABSTRACT

WIRAN JONGWUTIWES, University of the Philippines at Los Baños. February 1978. Challenge of Youth: A Study of Youth Identity in a Northeastern Village of Thailand. Major Professor: Dr. Celia T. Castillo.

The objectives of the study were to: (a) draw up a profile of the rural out-of-school youth, their parents, village development committees, and community development workers; (b) identify some factors related to the youth identity; and (c) determine the differences or consensus in perceptions of the youth themselves, their parents, village development committees and community development workers on the youth identity.

The findings showed that the identity of the out-of-school youth of Sri-bua, a rice-farming village in northeast Thailand was generally characterized by a majority who: had no geographic mobility and no experience in non-formal training but high exposure to the outside world; were aware of migration; had intimate relationship with their parents; expressed "spiritual health" idealism and low fatalism; had favorable attitudes toward: farming, village and community development program; had high aspirations for education and technical skills; perceived some occupational alternatives other than rice farming; had moderate degrees of migration propensity and community participation.

In general, their parents tended to have lower occupational aspiration for the youth than the youth themselves; and the village development committees had higher educational but lower occupational aspiration for the youth than the community development workers.

The relationships found to be statistically significant were: (a) the higher the exposure to the outside world, the higher the educational aspiration; (b) the greater the experience in non-formal training, the higher the educational aspiration; (c) the greater the awareness of migration, the higher the educational aspiration; (d) the lower the fatalism, the higher the non-farm occupational aspiration; (e) the more favorable the attitude toward community development program, the less they perceive alternatives to rice farming; (f) the more favorable the attitude toward the village as a place of work, the lower the migration propensity; (g) the greater the experience in non-formal training, the higher the degree of community participation; and (h) the higher the "spiritual health" idealism, the higher the degree of community participation.

CHAPTER I

INTRODUCTION

There are two questions implicit in the phrase "Challenge of Youth" in an economically less developed nation like Thailand. The first is: What is the challenge? The second is: Why is it a challenge?

The challenge is that "today's development is a continuous race against population clock ... (it must) be at a faster rate, be according to a carefully designed plan, and make use of scarce resources most economically and effectively."[1] But in the economically less advanced countries, the aims of development are not solely, nor primarily, economic. The economic aspects are "important as a means and not as an end."[2] Even as a means, Schramm states it as a kind of axiom: If national economic development is to occur, there must be a social transformation, and in order for this to happen, human resources must be mobilized and difficult human problems must be solved.[3] Thus, development must

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[1] Nora C. Quebral and Ely D. Gomez, Development Communication Primer (Laguna: University of the Philippines at Los Baños, 1976), p. 2.

[2] E.K. Fisk, "Development Goals in Rural Melanesia," A/D/C Reprint, February 1972, p. 1.

[3] Wilbur Schramm, Mass Media and National Development (Stanford, California: Stanford University Press, 1964), p. 9.

be broadly conceived as "the realization of the potential of human personality,"[4] or "the expansion of opportunities and the enhancement of human capacities needed to exploit them."[5] In other words, the reduction of mass poverty, unemployment and inequality are conceived as the concomitants of development.[6]

Although Thailand is fortunate to have "relatively extensive rural poverty but not inconsiderable resources to deal with it,"[7] there is a question, perhaps the most burning issue: How are the disadvantaged groups, especially the women and the young in the rural areas to be brought into the mainstream of national development? The answer to this vexing question will determine whether or not the country ultimately succeeds in its programs of social and economic development.[8]

Some strides have been made in Thailand on community development, accelerated rural development and agricultural extension to

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[4]Dudley Seers, "The Meaning of Development," International Development Review, Vol. II, 1969, p. 2.

[5]Peter Dorner, "Needed Radirection in Economic Analysis for Agricultural Development Policy," American Journal of Agricultural Economics, Vol. 53, 1971, p. 8-16.

[6]Peter Dorner, Land Reform and Economic Development (Middlesex: Penguin Books Ltd., 1972) p. 15.

[7]The World Bank, The Assault on World Poverty: Problems of Rural Development, Education and Health (Baltimore: The Johns Hopkins University Press, 1975), p. 20.

[8]Douglas Ensminger, "Growth Centers and Viable Rural-Urban Communities" (Paper read at the Society for International Development 11th World Conference, New Delhi, 14-17 November 1969), p. 1.

mobilize rural human resources. But the accomplishments are far from satisfactory. Still, it can hardly keep the pace with that of the developed world.

The second question is: Why is youth a challenge? It has become quite clear that more than half of the Thai population is predominantly young, below 25, and mostly unnoticed in the rural areas. And it is becoming increasingly younger. As other emergent nations with a high proportion of younger population, Thailand must face two crucial problems of continued rapid urbanization and fast growth rate of rural population. The latter will raise the problem of mounting underemployment and unemployment, which as a result, will intensify the former. Because of poverty, the rural people will be forced to move to urban areas, thereby making severe problems in food, housing and employment which are already present in cities and big towns.

As aforementioned, youth constitutes more than half of Thailand's total population and whose majority is in the rural areas. It is indeed a "reservoir of human resources with latent potential." Since "the younger generation has always been a source of potential growth and change for mankind,"[9] how can their potential be maximized? A first step is to study them. As Kraemer said, "We need a new ethic to correspond to the changes technology has wrought in our society; today's youth are our best hope for

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[9]Hazel V. Kraemer (ed.), Youth and Culture: A Human Development Approach (Monterey, California: Brooks/Cole Publishing Company, 1974), p. v.

generating new approaches to human living, since it is among youth that the search is most fervent."[10] Otherwise, the youth becomes a big drag on national development and creates the "most challenging problem of today."[11]

Thus, this study attempts to seek insights into the identity of the youth, rural out-of-school youth in particular, as well as the realities, potentialities and dynamics of their life in the village. The results are relevant and may prove useful to planners, policy-makers and implementors of development programs and of the educational system as well.

Problem

Elementary education (5 to 7 years of schooling, depending upon the propriety and the readiness of each locality) is compulsory and is a basic human right of every Thai citizen. But, with such limited educational background, most rural youngsters can best be categorized as unskilled labor or low level manpower because only a few survive in secondary education (grade 8 to 12) and even fewer of the few reach vocational education or college. The vast majority are compulsory-school graduates and drop-outs. They eventually forget what they have learned in school for there is very limited

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[10] Ibid., p. vi.

[11] Celia T. Castillo and Others, Alternatives for Rural Youth: Three Village-Level Case Studies in the Philippines, A Summary Report (Laguna: University of the Philippines at Los Baños, 1975), p. 1.

exposure to informative and instructional media of communication to entertain and enlighten them.

How to maximize the potential of these rural out-of-school youth without sacrificing the deepest sense of human community is a crucial problem to national development. Therefore, the concern of this study is to obtain insights into the perceived identity of the rural out-of-school youth as viewed by the parents of the out-of-school youth, the village development committees, the community development workers and the out-of-school youth themselves as well as find out factors related to it.

Objectives

More specifically, the aim of this study is to:

1. Draw up a profile of the rural out-of-school youth in terms of personal characteristics, socio-economic level, education and employment circumstances, unique experience, personal attitude and some identity aspects.

2. Draw up a related profile of the parents of the out-of-school youth in terms of personal characteristics, unique experience, personal attitude and their perceived identity aspects of their youth.

3. Draw up a related profile of the village development committees and the community development workers in terms of personal characteristics, educational attainment, experience in community development work, length of service in present position and their perceived identity aspects of the youth.

4. Determine some of the factors (unique experience and personal attitude) related to the out-of-school youth's self-perceived identity aspects (educational aspirations, occupational aspirations, alternatives to rice farming, migration propensity and community participation).

5. Determine the differences (or consistency) in perceptions of the out-of-school youth, their parents, village development committees and community development workers on the identity aspects of the out-of-school youth (educational aspirations, occupational aspirations, alternatives to rice farming, migration propensity and community participation).

CHAPTER II

FRAMEWORK AND HYPOTHESIS

There are two words which need to be defined in the phrase "Youth Identity." The first is: Who is the youth? The second is: What is his identity?

The term 'youth' denotes "on the one hand a phase of individual development and on the other a group in society satisfying at any rate certain age criteria."[12] The lower age limit of youth as a social group is always defined in current research as the beginning of sexual maturity which occurs at different ages. Therefore, "the concept of youth cannot be adequately pinpointed in biological terms or with strict reference to age, but must be defined with reference on the one hand to empirically frequent forms of behavior (attaining dimensions assumed to be relevant) in a roughly determined age range and on the other to the existence of individual, social and economic limitations to which grown-ups are not subject."[13]

The age range of the Thai rural out-of-school youth under study is determined at 15 to 24 years in accordance with the general

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[12]Leopold Rosenmayr, "New Theoretical Approaches to the Sociological Study of Young People," Youth and Culture: A Human Development Approach, ed. Hazel V. Kraemer (Monterey, California: Brooks/Cole Publishing Company, 1974), p. 353.

[13]Ibid.

definition of youth of Community Development Department, Royal Thai Government.[14]

The concept of youth can be looked at from many dimensions: youth (a) as a phase in the individual life cycle; (b) as a social sub-set, characterized by empirically frequent behavior; (c) as an incomplete status; (d) as a socially (generation-unit) structured generation; and (e) as an ideal value concept ('youthfulness').[15] Nevertheless these different conceptual approaches must be considered concurrently and overlapping areas noted.

The second word is: What is identity? Identity can roughly be described as the last two elements of the remark that: Every man is in certain respects (a) like all other men, (b) like some other men, (c) like no other man.[16] It is thus defined as "a sense of being a unique individual, distinct from all others, or of being part of a unique group, differing from other groups in ways which this group values."[17]

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[14] Niran Jongwutiwes (trans.), Community Development in the Country, by Phat Bunyarataphan (Bangkok: Community Development Department, 1975), p. 2.

[15] Rosenmayr, op. cit., pp. 353-355.

[16] Clyde Kluckhohn and Henry A. Murray (ed.), Personality in Nature, Society and Culture (New York: Alfred A. Knopf, Inc., 1949), p. 35.

[17] Paul B. Horton and Chester L. Hunt, Sociology, 4th ed. (New York: McGraw-Hill Book Company, 1976), p. 92.

Theoretical Framework

Identity is in fact a sense of 'self'. The self has been referred to as an image, a feeling, an internalization, or a self looking at one's self. Generally, the self concept is the individual's conception of himself/herself emerging from social interaction which in turn guides or influences the behavior of the individual.[18]

The development of the concept of 'self' is the center of a process called "socialization." Socialization is "the process whereby one internalizes the norms of the groups among whom one lives so that a distince 'self' emerges, unique to this individual."[19] The process of socialization thus requires two of the factors in personality development; namely, "group experience" and "unique experience."

Group experience - family, peer group, multiple groups - is what all human beings or even animals need if they are to develop normally, for personality development (of a self) is not simply an automatic unfolding of inborn potentials.[20] It develops personality (or identity of a self) similarities within groups and differences between groups.[21]

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[18]John W. Kinch, "A Formalized Theory of Self Concept," The American Journal of Sociology, Vol. 68, January 1963, pp. 481-486.

[19]Horton and Hunt, op. cit., p. 88.

[20]Ibid., pp. 88-89.

[21]Ibid., p. 96.

Unique experience means that "each person's life experience is unique - unique in that nobody else has had exactly this set of experiences, and unique in that nobody else has the same background of experience upon which each new incident will impinge and from which it will draw its meaning."[22] The unique experience of each person shapes his or her individuality (identity).[23]

To sum it up, identity is developed through the concept of self; self is discovered through the reactions of others (called "significant others" and "reference group") and through the process of internalizing the attitudes of others (called "generalized other").

The "generalized other" is a composite of the expectations one believes others hold toward him or her.[24] This person then looks at himself/herself as though he/she were another person and judges his/her "generalized other." Such awareness is developed through the processes of "role taking" and "role playing."[25]

Role taking is an attempt to assume the behavior of a person in another behavior situation or role. Role playing is acting out the behavior of a role one actually holds; whereas, in role taking one only pretends to hold the role.[26]

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[22]Ibid., p. 95.

[23]Ibid., p. 96.

[24]George Herbert Mead, Mind, Self and Society (Chicago: University of Chicago Press, 1934), part 3, pp. 140-141.

[25]Horton and Hunt, op. cit., p. 91.

[26]Ibid.

It is through this awareness of others' roles, feelings, and values that the "generalized other" takes form in the person's mind. This "generalized other" is roughly equated with the standards or values of the community. By repeatedly "taking the role of the generalized other," one develops a concept of self - of the kind of person he/she is - while repeatedly applying the judgments of this "generalized other" to one's own actions.[27]

The "significant others" are the persons whose approval one desires and whose direction one accepts,[28] or are "those persons who exercise major influence over the attitudes of individuals."[29]

The "reference group" is another concept which has much in common with the concept of the "significant others." While the "significant others" are individual, the "reference groups," are the groups of people to whom one gives special attention.[30]

In the Thai village community, there are some influential figures from outside. Professional change agents, for example, are outsiders to the villagers but (officially) working with them, transferring to them the relevant or intermediate technology. These individuals are thus called the "associate outsiders."

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[27] Ibid., pp. 91-92.

[28] Ibid.

[29] Joseph Woefel and Archibald O Haller, "Significant Others: The Self-reflective Act and the Attitude Formation Process," American Sociological Review, 36:75, February 1971.

[30] Bernard C. Rosen, "The Reference Group Approach to the Parental Factor in Attitude and Behavior Formation," Social Forces, 34: 137-144, December 1955.

In conclusion, if the "generalized other" is the rural out-of-school youth, then the "significant others" will be their parents, the "reference group" will be the village development committee, and the "associate outsider" will be their community development worker. To study the social interaction, by concentrating on the youth, among these individuals will provide insights into the youth identity.

However, it appears convincing that "in Asia a person is born into a community to which he is linked for life by tradition,"[31] for there still is to a certain extent the sex-role stratification in the tradition-bound society of Thailand, particularly distinct in the rural community where "man is expected to be the front legs and woman, the rear legs of the elephant."* Man is supposed to lead while woman follows, as for an elephant to walk, the rear legs must follow the front legs.

Aside from engaging in the work that requires relatively more physical strength, the traditionally masculine role includes working, taking responsibility of and making decisions on any matters outside the house. Contrary to the masculine role, the traditionally feminine role, aside from engaging in the work that requires relatively less physical strength, includes working and taking responsibility of household chores and making partial decisions on family affairs only. In other words, the man work to support the family while the women work to maintain the household.

---

[31] Jules Henry, Culture against Man (New York: Random House, 1963).

*A folk saying in Thailand.

In so far as farm work is not sufficient to support the family, the men seek work elsewhere. Therefore, they have greater geographic mobility, exposure to the outside world, experience in non-formal training program and awareness of migration than the women.

There is also a common observation in the Thai community development work that some of the programs are sex-discriminated, for example: "occupational development" for adult -- male, "occupational development for the young" for youth -- male, "women development" for adult -- female, and "young women development" for youth -- female. This separate male-female program and the sex-role stratification are the rationale for a comparative analysis of data by sex in this study.

Other bases of division like sibling position (youngest -- eldest), age group (younger -- older), civil status (single -- married), family size (small -- big), farm size (small -- big), and income (low -- high) are also challenging; however, they are not so distinctly separated as in the case of sex in the Thai community development program.

Moreoever, in the tradition-bound village of Thailand, the village elders or leaders such as the village development committees are supposed to carry, maintain and transfer the traditional practice to the younger generation, while the change agent from outside such as community development worker is modernization-oriented and is supposed to bring in innovation and transfer it to the villagers. The younger generation thus find themselves in the middle of this "tug of war." In effect, they receive some impact from both sides.

However, as for the community development worker, he is not a lone official. It appears that: (a) there is some in-team communication and interaction among all community development officials of the district, (b) who oftentimes exchange their area (communa) of responsibility for some practical reasons, and (c) who are thus familiar with all community development areas of the district. Because of this mutual impact, it is deemed reasonable to take all community development officials of the district into account.

Conceptual Framework

The following conceptual framework is derived from the theoretical framework:

The unique experience and personal attitude factors of the out-of-school youth are treated as the independent variables while their perceived identity aspects of themselves are the dependent variables.

The identity aspects of out-of-school youth as perceived by the parents, village development committees, and community development workers are treated as the independent variables whereas the self perceived identity aspects of out-of-school youth are the dependent variables.

In the process of data analysis, the base of division is the sex of out-of-school youth and their parents.

See Figure 1 (page 15) for graphic illustration of the relationship model.

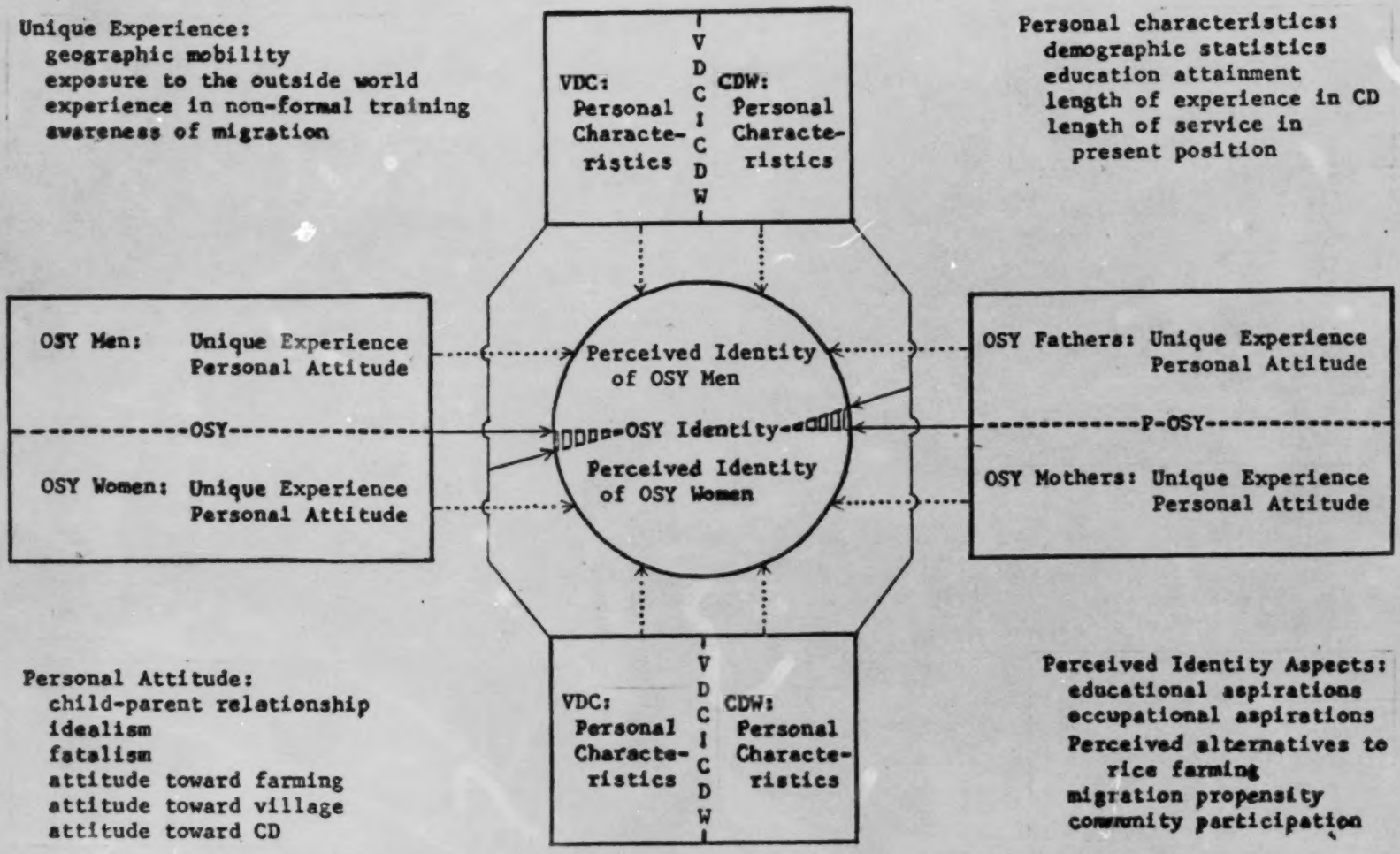

Figure 1: Conceptual Model

Operational Definition

Accordingly, the definition of key terms is given below:

Out-of-school youth (OSY) - the out-of-school youth, aged 15 to 24 years, residing in Sri-bua, the rice farming village under study. The youth are subdivided into (a) out-of-school young men (OSYM) and (b) out-of-school young women (OSYW).

Parents of the out-of-school youth (P-OSY) - the parents of the out-of-school youth under study. The parents are subdivided into (a) the fathers and (b) the mothers.

Village development committees (VDC) - the chairmen (village heads) and members of the two groups of village development committee of the two villages of Sri-bua.

Community development workers (CDW) - all the community development officials of Kuang-nai district where Sri-bua is situated.

Unique experience - any feeling or experience, new and different from the normal and ordinary practice and from others. It is subdivided into:

1. Geographic mobility is the movement from place of birth to present residence and the length of stay in each place of transfer over a period of one year.

2. Exposure to the outside world is the state of being in contact with people, places and innovation in/from the urban areas. It is measured by type, frequency and nature of media used, number of trips made and places of visit (Table 1, page 21).

3. Non-formal training attendance is the state of being a participant of any non-academic (practical) training program. It is measured by number of programs attended.

4. Migration awareness is the first- or second-hand knowledge about seasonal migration as an alternative to rice farming prior to the first actual migration.

Personal attitude - the way of feeling, thinking or behaving toward child-parent relationship, idealism, fatalism, farming, village and community development. It is subdivided into:

1. Child-parent relationship is the distance betweed child and parent in terms of verbal communication and understanding (Table 2, page 22).

2. Idealism is the perception of "good" life or the Buddhist's Right Livelihood. It is the most valued type, kind or style of life that may or may not be attainable.

3. Fatalism is the belief that events are decided or controlled by fate or destiny. It is measured by the degree of perceived mastery over nature and social conditions, and of attitude toward undesirable situations such as natural calamities (Table 3, page 22).

4. Attitude toward farming is the way of feeling, thinking or behaving in response to satisfaction with farming as an occupation.

5. Attitude toward village is the way of feeling or thinking in response to the village compared with the urban areas as a place to live and a place of work.

6. Attitude toward community development is the way of feeling, thinking or behaving in response to community development program and people.

Identity or identity aspects - a unique sense of self of the out-of-school youth. Identity is studied in the following aspects:

1. Educational aspiration is the desired educational attainment (whether desire or lack of desire for furthering formal education) if there were no social and economic limitations.

2. Occupational aspiration is the desired occupation to be employed (whether self-employed agricultural or wage-employed non-agricultural occupation) if opportunities for selective occupational training and advancement were given.

3. Perceived alternative to rice farming is the choice perceived aside from being farm and household worker/helper under the present condition.

4. Migration propensity is the expressed desire to work temporarily outside the village (seasonal migration) or to move out of the village for good (permanent out-migration) (Table 4, page 22).

5. Community participation is the act of sharing or taking part in community affairs and development activities. It is measured by the awareness of community affairs, the frequency and pattern of participation in community activities (Table 5, page 23).

Working Hypotheses

The following hypotheses will be investigated in this study:

1. The out-of-school young men are relatively "better-off"

than the out-of-school young women in: (a) Unique experience (geographic mobility, outside world exposure, non-formal training received and migration awareness), (b) Personal attitude (child-parent relationship, idealism, fatalism, attitudes toward farming, toward village, and toward community development), and (c) Perceived youth identity (educational and occupational aspirations, alternatives to rice farming, migration propensity and community participation).

2. The fathers of the out-of-school youth are relatively "better-off" than the mothers in: (a) Unique experience, (b) Personal attitude, and (c) Perceived youth identity.

3. The perceived youth identity of community development workers is different from that of village development committees.

4. Among the out-of-school youth:

4.1 There is a "positive" relationship between unique experience and perceived youth identity.

4.2 There is a "positive" relationship between personal attitude and perceived youth identity.

5. There is a differential perception on youth identity among out-of-school youth, their parents, village development committees and community development workers.

By "better-off" and "positive" here are meant as far as the objective of community development is concerned. For example, more idealism and less fatalism are better-off for the objective of community development, and exposure to the outside world is positively related to educational aspiration.

CHAPTER III

RESEARCH DESIGN

The design of this study is a case (field) study of the descriptive (survey) research type. It is a study of out-of-school youth identity in comparison with their parents (in the family), the village development committees (of the village), and the community development workers (from outside the village) in one village. There is neither control nor randomness because the whole population of all the mentioned groups are taken as unit of analysis in this study.

Therefore, it is a "one-community, four-group , no control, no sampling (population), ex post facto" design, with sex base of division on the youth and their parents.

Operational Measures

The scales constructed to measure some of the variables are presented below.

Table 1. Scale of outside world exposure

Indices	Frequency	Score	Nature/Place	Score	Total Score
Media used					
Radio listening	None	0	None	0	
	Seldom (monthly)	1	Entertaining	1	
	Moderate (weekly)	2	Informative	2	
	Frequent (daily)	3	Instructional	3	
Sub-total					-/6
Book reading	None	0	None	0	
	Seldom (monthly)	1	Entertaining	1	
	Moderate (weekly)	2	Informative	2	
	Frequent (daily)	3	Instructional	3	
Sub-total					-/6
Movie watching	None	0	None	0	
	Seldom (monthly)	1	Entertaining	1	
	Moderate (weekly)	2	Informative	2	
	Frequent (daily)	3	Instructional	3	
Sub-total					-/6
Total Media Used					-/18
Trips made	None	0	None	0	
	Seldom (yearly)	1	District town	1	
	Moderate (monthly)	2	Provincial city	2	
	Frequent (weekly)	3	Bangkok	3	
Total Trips made					-/6
Grand Total					-/24

Scale: 0 Isolated
1-12 Lower exposure
13-24 Higher exposure

Table 2. Scale of child-parent relationship

Indices	Parents	Others	Total Score
Person(s) whom youth talk with most	1	0	
Person(s) whom youth consult with most	1	0	
Person(s) who understand youth best	1	0	
Total			-/3

Scale: 1 Distant relationship
2 Rather close relationship
3 Intimate relationship

Table 3. Scale of fatalism

Indices	Mastery over nature	Attitude toward calamities	Total Score
Impossible/hopeless	1	1	
Doubt/Doubt	2	2	
Possible/Hopeful	3	3	
Total			-/6

Scale: 1 - 2 High fatalism
3 - 4 Neither high nor low
5 - 6 Low fatalism

Table 4. Scale of migration propensity

Seasonal migration	Score	Permanent out-migration	Score	Total Score
No desire	1	No desire	1	
No decision	2	Not sure	2	
Desire	3	Desire	3	
Total				-/6

Scale: 1 - 2 Low migration propensity
3 - 4 Neither low nor high
5 - 6 High migration propensity

Table 5. Scale of community participation

Awareness of Com. Affairs	Score	Frequency of participation	Score	Pattern of participation	Score	Total Score
Hardly	1	Rarely	1	Material contribution	1	
Sometimes	2	Sometimes	2	Labor contribution	2	
Always	3	Always	3	Committed participant	3	
Total						- 9

Scale: 1 - 3 Low degree of participation
4 - 6 Moderate degree of participation
7 - 9 High degree of participation

Selection of Study Site

The criteria used to select the study site are: (a) the village size must be big enough for statistical analysis; (b) it must be in the community development area coverage where the project on intensive youth development through group formation for self-development purpose was launched; (c) it must have an average distance from the urban areas; (d) it must be relatively remote from Bangkok, the capital city; and (e) it must be in a relatively poor and tradition-bound area of the northeastern plateau of Thailand.

Sri-bua, a rice farming village of Sang-thaw commune, Kuang-nai district, Ubol-rajthani province, northeast Thailand was chosen for she matched all the above criteria.

Instruments Used

Two instruments were used: interview guide and administered questionaire. The former was designed for out-of-school youth, their parents and village development committees while the latter for community development workers.

Pretest and Data Gathering

The instrument was originally written in English. It was then carefully translated into Thai. After revision had been made to suit the Thai way of life, the questionaire was administered personally to all the community development workers (13 persons) of Kuang-nai district and their district officer (team leader).

Since they were colleagues, the researcher had an opportunity to establish rapport, to explain the purpose of the study and to explain the meaning of items that were not clear.

Based on the results of this administered questionaire, the second revision had been made in the interview guide which was pretested in Sang-thaw, a village near Sri-bua. Ten youth were randomly selected for interview. The instrument was revised again for the last time based on the results of pretest. Two weeks after, the same ten youth were interviewed by a different interviewer to determine the workability of the revised instrument.

Although the other interview guides for the parents and village development committees were not pretested, revisions were made on the basis of insights from the researcher's field experience.

Data were gathered for one month in July 1977, which was in the rainy season (but the spell of dry weather remained for some two more months). The interviewing team consisted of 13 community development workers of Kuang-nai district (the same persons who filled out the administered questionaire) and the researcher. All of them had been trained, had experience in community survey, and spoke the local dialect.

The two village headmen of Sri-bua were informed about this study and were asked to inform the villagers. A list of the out-of-school youth aged 15 to 24, their parents and village development committees was obtained from the village heads.

Each interviewer was then randomly assigned to cover a certain number of households and one or two members of village

development committees, and interview the youth, their parents and the committee member individually and privately.

The interviewing team entered the village once a week; thus each week some 60 respondents were interviewed either at home or on farm. It took four weeks to finish interviewing all the village respondents.

Limitations of the Study

A certain degree of bias toward community development program and personnel might be expected because the respondents tended to have a sense of "kreng-jai" (awe and reverence) toward the interviewers whom they recognized as community development workers in spite of the fact that they were earnestly asked to give honest answers to the questions.

Analysis

Statistical analysis used in treating the data, besides measures of central tendency, frequencies and percentages, included cross tabulation, chi-square test and percentage comparisons.

Cross-tabulations were used to determine the relationship between any pair of the independent and dependent variables of the out-of-school youth.

The chi-square test was used to determine the significant difference and relationship in any variable between (a) out-of-school young men and young women, (b) fathers and mothers of out-of school youth, (c) village development committees and community development workers, (d) independent and dependent variables of

out-of-school youth, their parents, village development committees and community development workers on out-of-school youth identity.

Percentage comparisons were used whenever the chi-square test was inapplicable.

CHAPTER IV

BACKGROUND INFORMATION

It is said that: The peace, prosperity and culture of Thailand have grown upon the Buddhist belief in kindness, tolerance and the law of causality.[32]

The General Scene

Location. As one of the Southeast Asian countries, the Kingdom of Thailand is situated in the Indochinese Peninsula. It is bounded by China and Laos on the north, Burma on the west, Malaysia on the south, and Kampuchea and Vietnam on the east.

Size. The total area is about 518,000 square kilometers. The widest part is about 750 kilometers; the longest part 1,620 kilometers; the narrowest corridor at Prachuab-kirikhan 10.6 kilometers; and the narrowest part of the Kra Isthmus 64 kilometers.

Shape. The shape of the country is similar to an ancient axe to the Thai but to some foreigners it looks like the head of the symbolic white elephant.

Topography. Thailand may be divided into four physiographic regions and one subregion; northern rolling plain, central plain, northeastern plateau, southern mountainous peninsula, and southeastern hilly coast subregion.

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[32] Ravi Bhavilai, "Buddhism in Thailand" (Paper presented at the SEATO-Sponsored Seminar on Youth's Response to Challenges in Asia, Manila, February 1967).

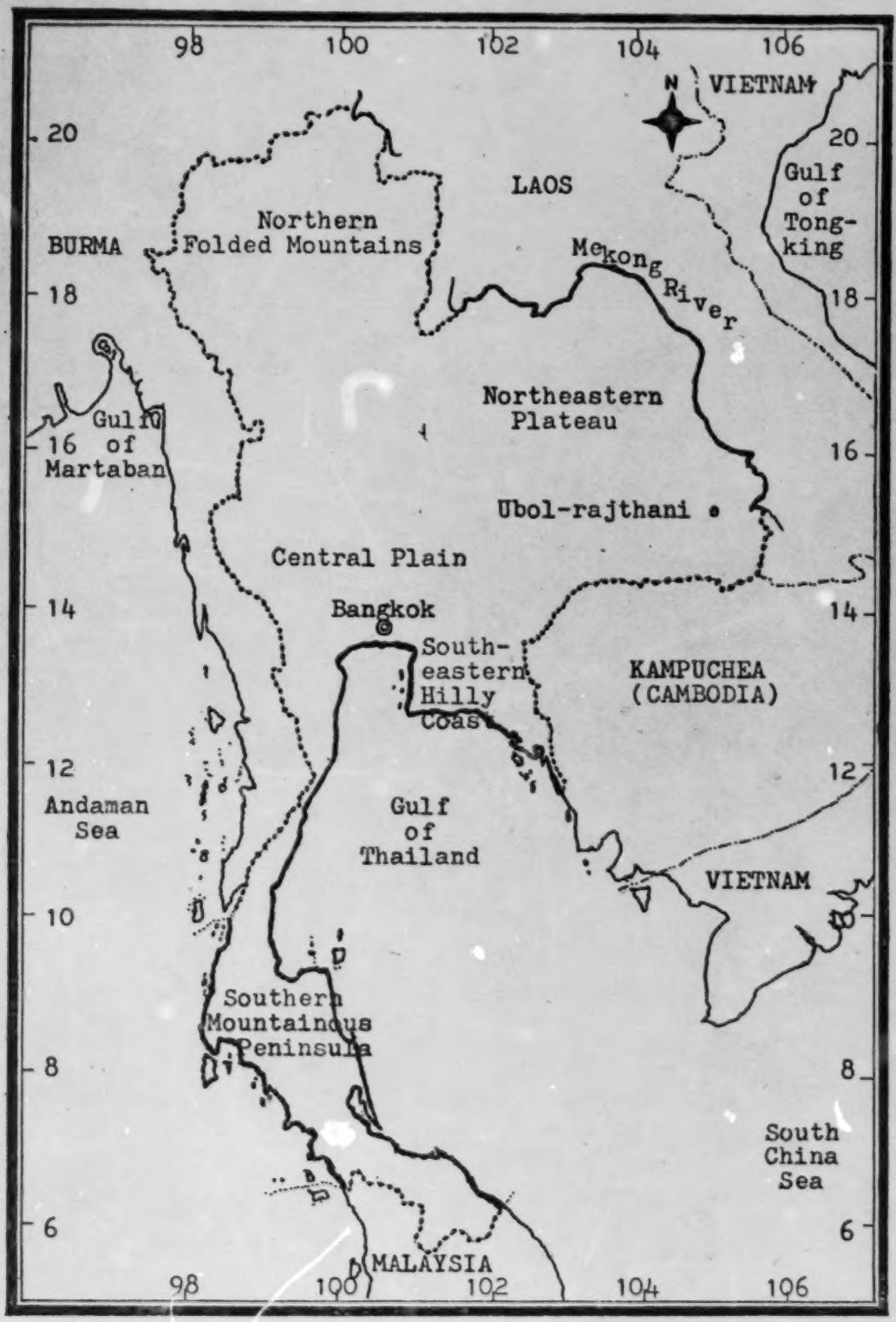

Figure 2: Map of Thailand showing the five physiographic regions, Bangkok Metropolis, and Ubol-rajthani province.

Population. The total population is about 45 million people. The population growth rate is 2.1 percent per annum which is recently declined from 3.2 percent per annum.[33] The literacy rate is now 18 percent.[34]

Local administration. The local government in Thailand is divided into 72 provinces, 576 districts, 5,517 communes and 49,841 villages.

1. The provinces (changwad) is the primary unit of territorial administration under the authority of the provincial governor, a career official, who reports to Ministry of Interior. Province consists of 6 to 8 districts.

2. The district (amphoe) is a sub-division of province - a purely administrative unit having no corporate status. Its administration is under the authority of the district governor, a career official, who reports to the provincial governor and Local Administration Department of Ministry of Interior. District consists of 8 to 12 communes.

3. The commune (tambol) is an organizational unit created for administrative purposes. It is headed by the commune head (Kannan) who, under the general supervision and direction of the district governor, is a quasi-official chosen by co-optation and from among members of village headmen within the commune. Commune consists of 5 to 8 villages.

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[33] Thai-Rat [Thailand], August 20, 1977, p. 3.

[34] Daily News [Thailand], August 20, 1977, p. 3.

4. The village (mu-ban) is the basic organizational unit, headed by the village headman (pu-yai-ban) who, under the general supervision and direction of the district officer and to a certain extent the commune head, is a quasi-official elected directly by the villagers.

Locale of Study

Site. The northeastern plateau, composed of 16 provinces, is considered to be the poorest part of the country because of its extreme climate. Its general surface is rolling with some studded flat-top hills which causes the drainage pattern rather dentritic and creates the extreme dry weather. The heavy moonsoon rain falling over the thin forest covers results in rapid run-off and causes flood almost yearly, especially in Ubol-rajthani.

Ubol-rajthani, one of the 16 provinces in the northeastern plateau is situated in the farthest and lowest part of the plateau. It is divided into 16 districts.

Kuang-nai, one of the 16 districts, consists of 16 communes.

Sang-thaw, one of the 16 communes, consists of 12 villages.

Sri-bua, two of the 12 villages, was formerly one village of the commune. Because of its increasing size, it has been divided into two villages for administrative purposes. It has accordingly two village headmen and two village development committees. However, Sri-bua was treated as one single village in this study since not only did the villagers share and enjoy the common public facilities and institution but also their housing were clustered around the only Buddhist monastery (wat) of the villages.

Distance. Sri-bua is four kilometers distant from the commune, seven from the district town, 45 from the provincial city, and 660 from Bangkok Metropolis.

Population. Sri-bua had by the time of study a population of 839 distributed into 141 households. There were 423 males and 416 females, of which 296 people (both sexes) were below 15, 132 between 15-24, and 411 above 24 years of age.

Religion. Buddhism was the only religion in the village. There was only one village monastery which came into existence and had been supported almost entirely by the village resources.

About one kilometer southwest of the village by the north-eastern side of the village reservoir situated an ancient gilded image of Buddha sitting cross-legged and rising two meters high in the middle of the wood covering a public land of 25 rai (about four hectares). The villagers had reverently referred to this Buddha-image as "Pra-jao-yai" which literally means "the great lord."

Education. There was only one lower elementary school (grade 1 to 4) and one child day-care center in the village. All adult villagers aged 25 and above (411) completed grade 4, except only 35 of them who never attended school. All the younger population aged 24 and below (428) could be classified as 220 in-school boys and girls, 132 out-of-school youth, and 76 pre-school agers.

Occupation. The main occupation among the householders was rice farming while the supplementary occupation ranged from self-employment to wage employment: farming other than rice (kenaf, jute, corn, and vegetable), animal raising (chicken, swine, fish),

shop keeping, rice milling, hired labor (carpentry, bus driver). Their housewives were usually engaged in housework, weaving, gardening, silkworm raising and farm helping.

Land. Sri-bua had a total area of 3,189 rai (about 504 hectares) in which 125 rai was public (forest) area, 73 rai residential area, 2,139 rai rainfed farm, and 600 rai irrigated farm. The rainfed farm belonged to 111 households while the irrigated farm 30 households. The average farm size per household was roughly computed at 21.2 rai (8.4 acres or 3.3 hectares).

Transportation. There were 15 earth roads totalling one kilometer within the village. The villagers could manage to go on food from the village to the district town on the laterite road of seven kilometers long. However, there were at least four means of transportation: bus, motorcycle, bicycle and ox cart.

Communication. There was neither electricity nor television in the village. Transistorized radio sets were common but printed media like newspapers and magazines were rather limited. Open-air movies were shown in the village regularly by traders and businessmen.

Governmental field service. The village was regularly served by Local Administration Department, Community Development Department, Agricultural Extension Department, Public Health Department, Royal Irrigation Department and Police Department. All other departments and bureaus also served the village occasionally.

Village administration. The village headman who was elected directly by the villagers served as the chairman of the village development committee which was created and trained by Community

Development Department. Village development committee was composed of 7 members (including the village head) who were informally selected by the villagers. Their duties and responsibilities included:

1. Make plans for community development projects to meet the needs of the villagers (with necessarily technical assistance from community development worker and other technicians). The well-laid projects shall be forwarded to the commune council (chaired by commune head and membered by all the commune's village headman) who shall examine the projects and then return them to their source for revision or accept them in the commune development plan.

2. Organize and coordinate with the people in implementation of the counterpart-funded project approved by the provincial development coordinating committee (chaired by provincial governor and membered by provincial officers of various related departments).

3. Seek aid from concerned governmental and/or private agencies for implementation of the community projects by forwarding the request through commune council and district development coordinating committee (chaired by district governor and membered by district officers of concerned agencies) to provincial development coordinating committee, respectively.

4. Take responsibility for all village development projects.

5. Provide cooperation and coordination to all government officials who carry out work in the village.

6. Attempt to solve problems of and to eliminate obstacles to village development.

7. Advocate the accomplishment of community development and other development works of the government.

8. Serve as an advisory committee to the village headman whose chief authoritative duties are to maintain peace, law and order, and to act in compliance with government orders.

In short, the responsibilities of village development committee cover all aspects of life of all walks of life in the village.

Community development. Sri-bua has been included in the area coverage of Community Development Department since 1968 because it is considered as a poor and deprived community.

Usually one community development worker is responsible for one commune (about 10 villages); however, he spends his working time (either day- or night-time or both) in each village once or more a week.

Since all community development workers of one district report to their community development district officer who acts in compliance with Community Development Department's plan and policy, all community development officials must formally meet at least once a month in order to: (a) be informed of the Department's (changeable) plans, policies, and orders; (b) determine the best means and alternatives to accomplish them; (c) report each individual's monthly work and accomplishment; and (d) exchange ideas, suggestions, problems and solutions in work among each other.

CHAPTER V

ANALYSIS OF DATA

A youthful humanist says: The younger generation has always been a source of potential growth and change for mankind.[35]

The Respondents

There were four groups of respondents: out-of-school youth, their parents, village development committees, and community development workers (Table 6).

All out-of-school youth, aged 15 to 24, were interviewed except those who were absent (migrating) during the interview period. Since they could not start farming because of prolonged drought in the farming season, almost 25 percent of the total village youth of this age group had migrated seasonally to the urban areas, particularly Bangkok (as per information from their parents) (Table 7). It is interesting to note that all the female migrants migrated only to Bangkok while some of the male migrants migrated to somewhere else. Almost 10 percent of this young population were in-school youth who studied beyond compulsory (Table 7). They were, educationwise and occupationwise, better-off than their peers. Therefore, this study was able to interview only 75 percent of all out-of-school youth of Sri-bua.

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[35] Kraemer (ed.), op. cit. p. v.

Both the father and the mother of out-of-school youth were interviewed. There were 60 households, excluding one whose household head was a deaf widow. Table 8 shows that most ouf-of-school youth (80%) had complete families.

All members of the two village development committees were interviewed except one member from each committee who were out of the village during the interview period. All of them were males (Table 6).

All the community development officials of Kuang-nai district were asked to fill out the questionaire. Since there was only one community development district officer (team leader) and the rest were community development workers, they were all lumped together under the heading of community development workers of which 36 percent were females (Table 6).

Table 6. Districation of respondent groups

Respondent group	Male		Female		Total	
	n	%	n	%	N	%
Out-of-school youth	49	22.3	41	18.6	90	40.9
Out-of-school youth parents	50	22.7	54	24.6	104	47.3
Village development committees	12	5.4	-	-	12	5.4
Community development workers	9	4.1	5	2.3	14	6.4
Total	120	54.5	100	45.5	220	100.0

Table 7. Number and whereabouts of all village youth

Classification	Male		Female		Total	
	n	%	n	%	N	%
Out-of-school youth respondents	49	37.1	41	31.1	90	68.2
Out-of-school youth migrating to BKK	15	11.3	12	9.1	27	20.4
Out-of-school youth migrating elsewhere	3	2.3	-	-	3	2.3
In-school youth	8	6.1	4	3.0		
Total	75	56.8	57	43.2	132	100.0

Table 8. Distribution of out-of-school youth households interviewed

Out-of-school youth parents			Out-of-school Youth					
Status	Total		Male		Female		Total	
	N	%	n	%	n	%	N	%
Father and mother	44	73.4	39	43.4	29	32.2	68	75.6
Mother (father migrating)	5	8.3	3	3.3	1	1.1	4	4.4
Widower	6	10.0	4	4.4	7	7.8	11	12.2
Widow	5	8.3	2	2.2	4	4.5	6	6.7
Deaf widow	(1)	-	1	1.1	-	-	1	1.1
Total	60	100.0	49	54.4	41	45.6	90	100.0

A Profile of Out-of-School Youth (OSY)
(testing of the first working hypothesis)

1. Personal characteristics (Table 9a, 9b, 9c and 9d)

Demographic statistics. The sex ratio of out-of-school youth respondents was almost equal, with the number of males slightly more than females. This seems to agree with the observation that generally males outnumber females on the farm while women are more numerous than men in the cities.[36] This higher proportion of men in the rural areas reflect a fact that agriculture is largely a man's occupation.

The average as well as modal age of the out-of-school youth was 19 years. The number of their brothers and/or sisters ranged widely from one to ten persons. The average number was 6 while the modal number was 5. There were only 13 percent of them who were married, of which the number of married female (9%) was twice more than the males (4%). It indicates that most young women tended to get married earlier than men of the same age.

Almost half of the youth (47%) were first siblings of the family. The second group (36%) were middle siblings while the smallest group (18%) were last siblings of the family. Compared with the average number of six brothers/sisters, about half of them were elder brothers/sisters. It was a common practice in the rural areas for the first siblings to quit schooling after compulsory education and help instead in the household and farm

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[36] T. Lynn Smith and Paul E. Zoff, Jr., Principles of Inductive Rural Sociology (Philadelphia: F.A. Davis Company, 1970), p.34.

work. Likewise, in the case of Sri-bua the middle siblings seemed to be the "Wednesday child" for a big number of them did not further their schooling.

Socio-economic level. The family size of the out-of-school youth ranged from three to thirteen members. The average and modal numbers of family members were 8 (Table 9b), which was a little bigger than the average size of rural families (7) of the northeast investigated twelve years ago.[37]

The farm size of the youth family ranged from 5 to 50 rai* (2-19.7 acres or 0.8- 7.9 hectares). The average farm size was 24 rai (9.5 acres or 3.8 hectares) while the modal size was 20 rai (8 acres or 3.2 hectares). It was relatively big; however, the question whether all area of the farm were cultivated or not depended largely upon the rain and the family labor.

All families of the youth owned the land they tilled, so there was no serious agrarian problem concerning land ownership.

In addition, there was not one out-of-school youth who farmed independently of his parents.

All youth identified their family's main occupation as rice farming even if some earned more from either cash crops like kenaf or non-farm jobs such as shopkeeping. About 24 percent of them classified their family as subsistence farming which had no or

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[37] Udhis Narkswasdi, A Study on the Socio-Economic Conditions of the People in the Development Areas of the North East (Bangkok: Community Development Department, 1965), p. 6.

*1 rai = 0.395 acre, or 0.158 hectare.

little accessory produce to sell while big majority (76%) identified themselves as semi-subsistence farmers who had some cash crops. Not one was a commercial or market farmer. Thus, farming was still done on a subsistence basis seeking "only to provide food and cash to maintain their household."[38]

The gross annual income of out-of-school youth families as estimated by the youth themselves was generally from one or two or all of these three sources: (a) rice farming, (b) farming other than rice, and (c) wage employment. All families (100%) earn an average of 3,939 baht* from rice farming alone. However, 73 percent of them reported to have an average earnings of ฿1,547 from farming other than rice (in such cash agriculture as jute, kenaf, fish, swine and poultry). Only 47 percent of them derived an average income of ฿2,255 from wage employment alone, which was lower than from rice farming but higher than from farming other than rice.

The total family income per year from all sources reported by the youth was on the average ฿7,072 (US$354) which was hardly enough to an average family of eight members.

A big majority of the youth (78%) reported their families to possess only some relatively cheap necessities of life; such as self-made mattress, water jar, charcoal stove, pots, pans, and bamboo bed. Some 17 percent possessed, aside from the items of

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[38] Janis F. Long and Others, Economic and Social Conditions among Farmers in Changwad Khon Kaen (Bangkok: Kasetsart University, 1963), p. 57.

*Baht is the Thai currency. ฿20 = US$1.

cheap necessities, more expensive semi-necessities of life such as bicycle, radio set, latrine and wrist watch. Only a few (5%) reported to have the most expensive items such as motorcycle, sewing machine and motorcar, that they could manage to live without (albeit not so well).

Majority of them (62%) reported their families to have only the basic tools (such as plow, harrow, hoe, sickle and knife) and one water buffalo. And 27 percent had more than the first group; they possessed a cattle shed under the house, a couple of buffaloes, and a small herd of poultry. Only 11 percent were much better-off; they had a separate cattle shed from the house, more buffaloes, oxen and cows, and a small herd of swines.

The households of the out-of-school youth seemed to spend more on the acquisition of farm-related items. It is thus a matter of living, not a style of living.

(See Table 9b for socio-economic level of out-of-school youth)

Education circumstances. The out-of-school youth spent an average of four years in school. Only 10 percent of them completed upper elementary education (7 years of schooling). However, majority of them (73%) rated themselves to have an average school performance while the rest (28%) rated themselves above average. This implies that at least from their own estimation, for them to further education, opportunity was a problem, not intellectual limitation.

The youth, on the average, had been out of school at the age of 12 for a period of 7 years. The two most-mentioned reasons

for leaving school were: (a) help needed at home, and (b) financial difficulty.

(See Table 9c for education circumstances of out-of-school youth).

Employment circumstances. Usually, family labor was needed on the farm, as reported by all out-of-school youth. Nevertheless, the pattern of their employment differed significantly.

Of the young men group: the highest percentage (17%) was farm workers who migrated seasonally; followed with farm workers who also helped in the housework (15%); and farm workers who worked on the farm all the year round, without helping the housework (12%).

Of the young women group: the highest percentage (19%) was house workers who also helped on the farm in such things as transplanting and harvesting of rice, and pasturing of buffaloes; followed with house workers who migrated seasonally (16%); and wage employees who also helped on the farm whenever they were available (10%).

Generally the youth spent about 3 to 4 months yearly on the farm. Usually family labor was unpaid among the Thai farming households; however, some 37 percent of the youth reported to receive some rewards in cash.

Among the youth who engaged in wage employment (53 percent of all youth): the young men reported to earn an average of ฿3,006 while the young women earned only ฿942. This significant difference was also supported by chi-square test at the .02 level. The young men were better-off than the young women in earning from wage employment.

How did they obtain the job? It is interesting to find out that not anyone of them were unaided. Some were aided by peers (44%), some by parents (37%) and only a few by government officials (19%).

Since wage employment here included seasonal migration, it means that the youth migrated only to the place where they had friends and/or relatives who could provide housing and job contracts. With this practice they would be certain of being employed when they ventured their small fortune for a bigger sum of money.

(See Table 9d for employment circumstances of out-of-school youth).

Table 9a. Distribution of out-of-school youth by personal chacteristics

Demographic statistics	Mean	Mode	N = 90	%
1. Sex				
Male			49	54.4
Female			41	45.6
2. Age (years)	19	19		
3. No. of brothers/sisters	6.1	5		
4. Marital status				
single			78	86.7
married			12	13.3
5. Sibling position				
first			42	46.6
middle			32	35.6
last			16	17.8

2 - 5. Chi-square test showed no statistically significant difference between sexes at the .05 level.

Table 9b. Distribution of out-of-school youth by personal characteristics

Socio-economic level	Mean	Mode	N=90	%
1. Family size	8.1	8		
2. Farm size (rai)	24.6	20		
3. Farm land ownership by family			90	100.0
4. OSY farming independently			0	0.0
5. Type of farm operation				
subsistence			22	24.4
semi-subsistence			68	75.6
6. Annual income of family (฿)				
from rice farming	3,938.9		90	100.0*
from farming other than rice	1,547.0		66	73.3*
from wage employment	2,254.8		42	46.7*
Total Annual Income	7,072.2			
7. Level of household possessions by respondent				
cheap necessities of life			70	77.8
more expensive semi-necessities			15	16.7
most expensive but less necessities			5	5.5
8. Level of farm-related possessions by respondent				
basic tools for farming			56	62.2
cattle shed under the house			24	26.7
separate cattle shed from the house			10	11.1

1 - 8. Chi-square test showed no statistically significant difference between sexes at the .05 level.

*Percent of households deriving income from different sources.

Table 9c. Distribution of out-of-school youth by personal characteristics.

Education circumstance	Mean	Mode	N=90	%
1. No. of years in school	4.3	4		
2. Self-rated school performance				
below average			0	0.0
average			66	73.3
above average			24	26.7
3. Age when left school (years)	11.7	11		
4. No. of years out of school	7.3	10		
5. Reason for leaving school				
help needed at home			43	47.8
financial difficulty			39	43.4
no higher school in village			3	3.3
lack of interest in school			3	3.3
poor health			2	2.2

1 - 5. Chi-square test showed no statistically significant difference between sexes at the .05 level.

Table 9d. Distribution of out-of-school youth by personal characteristics

Employment circumstance	Mean	Mode	N=90	%
1. Employment activity				
farm worker in farming season (all)			90	100.0
all-season farm worker (male)			11	12.2
house-helper farm worker (male)			14	15.5
seasonal-migrant farm worker (male)			15	16.7
wage-roustabout farm worker (male)			2	2.2
farm-helper wage employee (male)			7	7.8
farm-helper house worker (female)			17	18.9
seasonal-migrant house worker (female)			14	15.6
wage-roustabout house worker (female)			1	1.1
farm-helper wage employee (female)			9	10.0
2. No. of month on the farm in farm household	3.5	3.5		
3. Rewards from farm work				
some commodities			57	63.3
some cash			10	11.1
both			23	25.6
4. Average annual income from wage employment				
Male	3,005.8		24	50.0
Female	941.7		24	50.0
both sexes	1,973.7		48	100.0
5. How job was obtained				
peers recommended/aided			21	43.7
parents recommended/aided			18	37.5
government officials recommended/ aided			9	18.8

2. - 3. and 5. Chi-square test showed no statistically significant difference between sexes at the .05 level.

4. $\chi^2 = 6.189$ (with Yate's correction); df = 1; $p < .02$; S

2. Unique experience (Table. 10)

Geographic mobility. Generally, geographic mobility among northeastern villagers of Thailand is due to one or two reasons: marriage and/or outside employment. Otherwise, they live all their life in the village where they were born. All out-of-school youth respondents were born in Sri-bua, except a couple of boy and girl who were born in the nearby commune.

Only 20 percent of the youth respondents had some mobility according to this study. Among these mobile youth, half of them were: (a) female and (b) migrants who used to reside out of the village mostly in Bangkok for not less than one year, and almost half of whom were female.

Exposure to the outside world. In general, the Thai rural villagers live most of their lives in their village or commune. It is said that "the most exposed is generally the most developed." Therefore, the villagers' state of contact with people, places, and innovation from the urban areas is also important in determining their identity.

As measured by the scale of exposure to the outside world (Table 1), majority of the out-of-school youth (61%) were considered to have higher exposure to the outside world than the rest. Although chi-square test showed no significant difference between sex in this regard, the numbers of the higher exposed and the lower exposed among the young women were almost equal while among the young men the number of the higher exposed outnumbered twice the lower exposed.

In brief elaboration: (a) majority of the out-of-school youth listened to radio daily, and only minority of which listened to news and information programs; (b) majority of them did not read daily but a few did, and majority of which read newspaper; (c) majority of them watched open-air movie almost monthly, and of which the favorite type of movie between sex was statistically and significantly different; (d) all, except half, of them went to the district town weekly to, mostly, buy and sell produces; (e) majority of them went to the provincial city occasionally but a few did weekly to mostly buy and sell produces; and (f) almost half of them went to Bangkok several times but a few did yearly, and majority of which practiced seasonal migration. (See Appendix for more statistical details)

From number (c) of the above-elaborated, the statistically significant difference between sex in the type of movie preferred seems to be the product of the traditional upbringing of the sex-wise stratified society where men are supposed to be brave, strong, manly and straightforward while women, modest, gentle, womanly and thus compassionately sensitive.

Non-formal training received. Notwithstanding the fact that the government, through various agencies like Community Development Department, had launched many non-formal training programs for the rural villagers in order to educate them in a diversification of aspects from relevant technology to polity, majority of the out-of-school youth (60%) had never attended any training program at all. The rest, young men and women alike, had participated in one or

two five-day training programs, with the aid or persuasion of community development worker, village headman and youth leaders, respectively.

Awareness of migration (prior to actual practice). Although seasonal migration seemed to become an ever increasing trend among the villagers, 16 percent of the out-of-school youth were not aware of (seasonal) migration. However, the rest (84%) were well-aware of it. Of this number, friends was the key communicator, and parents were mentioned the least as source of information.

The chi-square test showed a significant difference between sex in this regard at the .05 level. Almost all young men were aware of (seasonal) migration as an alternative to rice farming (prior to actual practice, if any) while only a majority of the young women were. By and large, the young men seemed to be on the alert for travelling. They were "better-off" than the young women in this respect, which was one of the least subjects the parents would talk to their children, especially daughter (Table 10, category 4).

In sum: Of all the few variables of unique experience of the out-of-school youth, two were sex-related as expected in working hypothesis number one. Although chi-square test indicated no significant difference between sex in the degree of exposure to the outside world, percentage comparison between the higher exposed and the lower exposed of the same sex showed a significant difference. The other variable was awareness of migration which was supported by chi-square test. It is interesting to note that these two sex-related characteristics are self-acquired.

(See Table 10 for proportion of out-of-school youth by unique experience)

Table 10. Proportion of out-of-school youth by unique experience (in percentage)

Unique experience	Men (N=49)	Women (N=41)	Total (N=90)
1. Geographic mobility			
no mobility	79.6	82.9	81.1
some mobility	20.4	17.1	19.9
(within district	4.1	4.9	4.4)
(within province	4.1	2.4	3.3)
(within country	12.2	9.8	11.2)
2. Exposure to the outside world			
Lower exposure	30.6	48.8	38.9
Higher exposure	69.4	51.2	61.1
3. Non-formal training received			
3.1 Number of training received			
No training	57.1	63.4	60.0
Some trainings	42.9	36.6	40.0)
(once	28.6	9.8	20.0)
(twice	8.2	19.5	13.3)
(three and above	6.1	7.3	6.7)
3.2 Received training by aid of (N=36):			
CD worker	57.1	53.3	55.6
Others	42.9	46.7	44.4
(Village headman	23.8	26.7	25.0)
(Youth leaders	19.1	20.0	19.4)
4. Awareness of migration			
Unaware	6.1	26.8	15.6
Aware	93.9	3.2	84.4
(by friends	47.0	26.8	37.8)
(relatives	24.5	26.9	25.5)
(brothers/sisters	16.3	17.1	16.7)
(parents	6.1	2.4	4.4)

1. X^2 = .160; df = 2; $p > .05$; NS
2. X^2 = 2.556; df = 1; $p > .05$; NS
3.1 X^2 = .365; df = 1; $p > .05$; NS
3.2 X^2 = .050; df = 1; $p > .05$; NS
4. X^2 = 7.278; df = 1; $p < .05$; S

3. Personal attitude (Table 11)

Child-parent relationship. "... it must be recognized that the faster the tempo of social and economic change, the more obvious the distance between generations will become."[39] Nevertheless, child-parent relationship in the rural villages of Thailand where change is slow is not a (serious) problem. As measured by the scale of child-parent relationship (Table 2), majority of the out-of-school youth (61%) seemed to have an intimate relationship with their parents. Only 17 percent showed a distant relationship, men and women alike.

Idealism. The idealism or the dream is a gauge to measure what one values most in life: whether spiritual or material. From the technological standpoint, the spiritually motivated man is believed to be less active or aggressive than the materialistic one. However, in the Buddhist country like Thailand, "spiritual health and material well-being are not enemies: they are natural allies."[40]

Majority of the out-of-school youth (66%) regarded their "good" life as "life full of peace and happiness" and "gaining of good merits" which could collectively be called spiritual health. The rest cited "possession of wealth," "high educational attainment" and "possession of power" - the material well-being.

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[39] Marvin K. Opler, "Adolescence in Cross-Cultural Perspective," Youth and Culture: A Human Development Approach, ed. Hazel V. Kraemer (California: Brooks/Cole Publishing Company, 1974), p. 149.

[40] E.F. Schumacher, Small is Beautiful (New York: Harper and Row Publishers, 1975), p. 53.

Fatalism. In rural development, fatalism hampers advancement because fatalistic people who believe that events are decided by fate tend to submit to all that happens as inevitable. As measured by the scale of fatalism (Table 3), a sizable number of the out-of-school youth (41%) was rated as low fatalism while the smallest group (25%) was high. The rest were in between. Although chi-square test indicated no significant difference between sexes in this respect, the number of the low fatalist-men was twice bigger than the high fatalist while they were almost equal in the women's case.

Attitude toward farming. Most ouf-of-school youth (84%) were satisfied with farming as an occupation. Only a few, men and women alike, were dissatisfied and had no decision. This tendency was also confirmed by another finding that most of them (82%) perceived more chances offered by farming than other occupations. However, their reasons for farming reflected the contrary. Majority of them (59%) gave the reasons ("the only available and able-to-do job" and that they were made to be farmer by their parents) which implied that farming was unavoidable to them. All things considered, just a half of the youth could be claimed to have a real positive attitude toward farming, men and women alike.

Attitude toward village. When the out-of-school youth were asked to compare their village with the urban areas as a place to live and work in, most of them regarded their village as better-off in all circumstances. They, men and women alike, seemed to have a strong attachment with their home town. They always reffered

to themselves as the "children of the countryside" or the "children of the farmer."

Attitude toward community development. It is widely accepted that frequent and close contact between the change agent and his clientele is of great significance in the development process. In the case of Sri-bua, majority of the out-of-school youth (77%) had some opportunities to be in contact with the community development worker while the rest either did not realize his existence, or knew him only by sight and by name. The fact that by the time of this study the community development worker was a male did not make any difference in his contact with the young men and women.

A sizable number of the youth (40%) was first told about "community development" by the community development worker. The next most-cited were village development committee and peer. Family (parents, brothers and sisters) was the least to be mentioned. The findings indicated that village leaders and friends seemed to be effective communication sources among youth, and that females in the household were inclined to discuss very little about "political or administrative affairs."

To determine what they understood of community development, the out-of-school youth were asked to point out the most important objective of community development. The biggest group (42%) cited "increase of human potential" and "increase of produce and income" as the priority of the objectives. The next group (34%) mentioned "provision of infra-structure" and "provision of public services" as priority. The rest said all to be of equal importance. Percentage comparison showed that the young women tended collectively

to give priority to "socio-psycho-economic" development while only half of the young men did.

In sum: Of all the six major variables of out-of-school youth's personal attitude, three variable appeared to be sex-related even if not one was supported by the chi-square test. Percentage comparison did, however. The young men were collectively "better-off" than the young women, in fatalism and the inclination to discuss "political matters" in the family as expected in 'a priori' answer to the research problem. But contrary to the expectation, the young women seemed collectively to be in favor of "potential development" than the young men.

(See Table 11 for proportion of out-of-school youth by personal attitude)

Table 11. Proportion of out-of-school youth by personal attitude (in percentage)

Personal attitude	Men (N=49)	Women (N=41)	Total (N=90)
1. Child-parent relationship			
Distant relationship	14.3	19.5	16.7
Rather close relationship	26.5	17.1	22.2
Intimate relationship	59.2	63.4	61.1
2. Idealism			
Spiritual health	63.3	68.3	65.6
(peace & happiness	42.9	53.7	47.8)
(good merits	20.4	14.6	17.8)
Material well-being	36.7	31.7	34.4
(wealth	26.5	19.5	23.3)
(high education	6.1	12.2	8.9)
(power	4.1	-	2.2)
3. Fatalism			
High fatalism	20.4	31.7	25.5
Neither high nor low	38.8	26.8	33.3
Low fatalism	40.8	41.5	41.2
4. Attitude toward farming			
4.1 Satisfaction with farming as an occupation			
Satisfied	85.7	82.9	84.5
No decision	6.1	9.8	7.8
Dissatisfied	8.2	7.3	7.7
4.2 Perceived chances offered by farming			
More than others	75.5	90.2	82.2
Same as others	18.4	4.9	12.2
Less than others	6.1	4.9	5.6
4.3 Reason for farming			
Born a farmer	44.9	36.6	41.1
No other choice	32.7	36.6	34.5
Made to be a farmer	22.4	26.8	24.4
5. Attitude toward village, compared with urban areas			
5.1 As a place to live			
Better	79.6	82.9	81.1
Same & Worse	20.4	17.1	18.9
(Same	8.2	4.9	6.7)
(worse	12.2	12.2	12.2)

Table 11 (continued)

Personal attitude	Men (N=49)	Women (N=41)	Total (N=90)
5.2 As a place of work			
Better	81.6	75.6	78.9
Same & worse	18.4	24.4	21.1
(same	6.1	12.2	8.9)
(worse	12.3	12.2	12.2)
6. Attitude toward community development			
6.1 Acquaintance with CD worker			
Low (never talked)	22.4	24.4	23.3
Moderate (talked)	44.9	51.2	47.8
High (always talked)	32.7	24.4	28.9
6.2 First heard of CD from			
CDW	38.8	41.5	40.0
VDC	24.5	31.7	27.8
Friends	18.3	19.5	18.9
Family	18.4	7.3	13.3
6.3 Perceived priority objective of CD			
Socio-psycho-econ. development	36.7	48.8	42.2
(human potential	26.5	26.8	26.6)
(produce & income	10.2	22.0	15.6)
Socio-engineering development	36.8	31.7	34.5
(infra-structure	28.6	24.4	26.7)
(public services	8.2	7.3	7.8)
All were important	26.5	19.5	23.3

1. X^2 = 1.327; df = 2; p > .05; NS
2. X^2 = .247; df = 1; p > .05; NS
3. X^2 = 2.073; df = 2; p > .05; NS
4.1 X^2 = .419; df = 1; p > .05; NS
4.2 X^2 = 3.312; df = 1; p > .05; NS
4.3 X^2 = .648; df = 2; p > .05; NS
5.1 X^2 = .159; df = 1; p > .05; NS
5.2 X^2 = .484; df = 1; p > .05; NS
6.1 X^2 = .748; df = 2; p > .05; NS
6.2 X^2 = 2.515; df = 3; p > .05; NS
6.3 X^2 = 1.399; df = 2; p > .05; NS

4. Self-perceived out-of-school youth identity (Table 12)

The following identity aspects were self-perceived by the out-of-school youth.

Educational aspirations. If there were no social and economic limitations, majority of the out-of-school youth (67%) aspired for higher education in mostly higher vocational-technical school (in such fields as building construction, auto-mechanics, dressmaking and tailoring), then any school, college and lower vocational-agricultural school, respectively. The rest were content with their present educational attainment. The proportion of the young men who aspired after knowledge was greater than that of the young women.

Regardless of their educational aspirations, when it came to the preference between formal and non-formal types of education, most of them (80%) preferred non-formal education in spite of the fact that majority of them aspired after knowledge. Realistically speaking, because they were on the average 19 years old, they could not go back to school to start it all over again. However, more of the young men than the young women preferred non-formal to formal education.

Occupational aspirations. If given opportunities for occupational training and advancement, majority of the out-of-school youth (70%), men and women alike, aspired for technical (non-agricultural) rather than agricultural employment. Among those who aspired after non-agricultural employment, sex-role stratification was clear-cut: men aspired for the traditionally masculine labor such as building construction and auto-mechanics while women aspired for the traditionally feminine task like dressmaking and tailoring.

Considering their present situation in life, majority of them (79%) expected to be in agricultural employment. The rest expected, on the contrary, to be in non-agricultural employment in which they had currently (and partially) engaged such as bus driver, bus conductor, welder, shop assistant, rice-mill assistant, irrigation employee and soldier - for men, and dressmaker, shop assistant, rice-mill assistant and child care worker - for women. Again their present and prospective (non agricultural) occupations were also sex-stratified.

Table 13 shows the difference between occupational aspirations and expectations among the out-of-school youth, which was supported by the chi-square test at the .001 level of significance. Such big difference seems to contrast with their satisfaction with farming as an occupation. This contradiction may be explained by the fact that their parents had no land tenure problem. In the tradition-bound society, tenure matters because it means security of being able to make a living on farm. In fact, it is not just farming as an occupation per se. Probably farming is life for it determines the work cycle of the villagers. Therefore, in this case, contentment did not entirely occupy satisfaction but left room for aspiration.

Perceived alternatives to rice farming. Minority of the out-of-school youth (27%) perceived no alternative to rice farming while the rest saw the contrary. The perceived alternative cited most by men and women alike was seasonal migration (not necessarily an alternative but a complement to rice farming). Next were non-

farm employment and returning to school, respectively. Between the latter two alternatives, there are more young men than the young women who perceived returning to school as an alternative.

Migration propensity. As measured by the scale of migration propensity (Table 4), majority of the out-of-school youth (71%) were considered to have neither high nor low propensity for migration. This "in between" could also mean either high or low. Among the same sex, more young men were rated high migration propensity while more young women were rated low. By and large, most youth were potential seasonal migrants. As most of them expressed their desire to migrate only seasonally, not to out-migrate permanently.

By percentage comparisons between those who expressed the desire to migrate seasonally and those who did not within the same sex, the difference within the men group was nine times bigger than the difference within the women group. This seemed to confirm the above finding that the young men had higher potential or propensity to migrate (seasonally) than their opposite sex, collectively.

The reason cited for "no desire to (out-) migrate" was the concern for parents and home town; for "no decision" was that it depended upon their parents; for "seasonal migration" was to earn some extra cash; and for "out-migration" was for their own betterment.

Community participation. As measured by the scale of community participation (Table 5), almost half of the out-of-school youth were considered to have high degree of participation. Only a few of them (9%) were considered low participation. This implied that almost

all of them were not passive in community affairs and development activities. Among the same sex, more young men were considered high participant while more women, medium.

Friend was cited most, then village development committee and family, as the source of information by three youth groups of almost equal size. This indicated that the youth's (close) relationship with peers and with adults are not different.

A sizable number of the youth (36%) reported that they were self-committed or volunteered to take part in community activities while half of them said they were motivated by friends, village development committee, parents, and the least, community development worker. A few of them (11%) felt that they were forced to participate by friends, parents, and the least, forced by village development committee and community development worker.

Contrary to the common belief among community development officials that the villagers (the youth) participated in community development program because they had a sense of "kreng-jai" (awe and reverence) toward community development worker, this finding indicated that in this regard community development worker of all concerned had the least influence on the youth. On the contrary, their fellow villagers: peers and adults, were the most influential.

In sum: All variables of youth identity tended to be differentiated though they were not supported by the chi-square test but only by percentage comparisons. They were: the young men were collectively "better-off" than the young women in

(a) educational aspirations, (b) occupational aspirations for the traditionally sex-stratified occupations, (c) perceived alternatives to rice farming by aspiring after knowledge (returning to school), (d) migration propensity - higher potential, and (e) community participation - greater participation.

(See Table 12 for proportion of out-of-school youth by perceived self identity).

Table 12. Proportion of out-of-school youth by perceived self identity (in percentage)

Perceived identity aspects	Men (N=49)	Women (N=41)	Total (N=90)
1. Educational aspirations			
1.1 Educational aspiration			
No desire for education	28.6	39.0	33.3
Desire for higher education	71.4	61.0	66.7
(lower vo-ag.	2.0	-	1.1)
(higher vo-tech.	42.9	26.8	35.6)
(college	10.2	9.8	10.0)
(any school	16.3	24.4	20.0)
1.2 Educational preference			
Formal education	14.3	26.8	20.0
Non-formal education	85.7	73.2	80.0
2. Occupational aspirations			
2.1 Occupational aspiration			
Agricultural employment	28.6	31.7	30.0
Non-ag. employment	71.4	68.3	70.0
(construction	71.4	-	38.9)
(dressmaking	-	68.3	31.1)
2.2 Occupational expectation			
Agricultural employment	81.6	75.6	78.9
Non-ag. employment	18.4	24.4	21.1
(bus driver	10.2	-	5.6)
(dressmaker	-	14.6	6.7)
(shop assistant	2.1	4.9	3.3)
(rice-mill assistant	2.0	2.5	2.2)
(irrigation employee	2.1	-	1.1)
(child-care worker	-	2.4	1.1)
(soldier	2.0	-	1.1)
3. Alternatives to rice farming			
No alternative to farming	28.6	24.4	26.7
Returning to school	22.4	17.1	20.0
Non-farm employment	18.4	24.4	21.1
Seasonal migration	30.6	34.1	32.2
4. Migration Propensity			
4.1 Migration propensity			
High	16.3	14.6	15.6
Medium	75.5	65.9	71.1
Low	8.2	19.5	13.3

Table 12 (continued)

Perceived identity aspects	Men (N=49)	Women (N=41)	Total (N=90)
4.2 Seasonal migration			
Desire to migrate	87.7	75.6	82.3
No decision	4.1	2.4	3.3
No desire to migrate	8.2	22.0	14.4
4.3 Permanent out-migration			
Desire to out-migrate	4.1	7.3	5.6
No decision	10.2	9.8	10.0
No desire to out-migrate	85.7	82.9	84.4
5. Community participation			
5.1 Degree of participation			
High	55.1	41.4	48.9
Medium	36.7	48.8	42.2
Low	8.2	9.8	8.9
5.2 Source of information			
Friends	34.7	36.6	35.6
VDC	32.6	34.1	33.3
Family	32.7	29.3	31.1
5.3 Cause of participation			
Self-committed	36.7	34.1	35.6
Motivated	51.0	56.1	53.3
(by friends	16.3	21.9	18.9)
(VDC	14.3	24.4	18.9)
(parents	14.3	4.9	10.0)
(CDW	6.1	4.9	5.5)
Forced	12.3	9.8	11.1
(by friends	4.1	2.5	3.4)
(parents	2.1	4.9	3.3)
(VDC	2.0	2.4	2.2)
(CDW	4.1	-	2.2)

1.1 X^2 = 1.096; df = 1; p >.05; NS
1.2 X^2 = 2.195; df = 1; p >.05; NS
2.1 X^2 = .103; df = 1; p >.05; NS
2.2 X^2 = .484; df = 1; p >.05; NS
3. X^2 = .935; df = 3; p >.05; NS
4.1 X^2 = 2.488; df = 2; p >.05; NS
4.2 X^2 = 2.525; df = 1; p >.05; NS
4.3 X^2 = .130; df = 1; p >.05; NS
5.1 X^2 = 2.311; df = 2; p >.05; NS
5.3 X^2 = .120; df = 2; p >.05; NS
5.3 X^2 = .271; df = 2; p >.05; NS

Table 13. Comparison of occupational aspirations and expectations of out-of-school youth (in percentage)

Occupation	Aspiration (N=90)	Expectation (N=90)	Total (N=180)
Agricultural employment	30.0	78.9	54.4
Non-ag. employment	70.0	21.1	45.6

$x^2 = 43.362$; df = 1; $p < .001$; S

A Profile of the Parents of the Out-of-School Youth (testing of the second working hypothesis)

1. Personal characteristics (Table 14)

Demographic statistics. The age of parents of the out-of-school youth ranged widely from 33 to 65 years. Their average age was 47 years. The fathers' average age was 49 which was 4 years older than the mothers. Although the mothers had a wider range of age (33-65) than the fathers, majority of them were less than 50 years of age. This significant difference was supported by the chi-square test at the .01 level.

All the parents were or had been married. Most (87%) lived as a couple and by the time of interview a few of them (3%) stayed home with their children for their husbands were migrating. The rest were widowers and widows. There was no divorce among them.

Most parents (87%) had completed lower elementary education (4 years of schooling) and (a few) higher. The rest did not. The drop-out rate of the fathers was only half that of the mothers.

By the time the parents reached adulthood, majority of them had lost effective literacy since "there is no use to which they can put this skill within the village."[41] However, a sizable number of them (40%) claimed to have effective literacy while 18 percent were illiterate. The rest were in between. In this regard, the fathers were collectively more literate than the mothers. This difference was supported by the chi-square test at the .01 level.

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[41]Charles F. Keyes, "The Northeastern Thai Village: Stable Order and Changing World," Journal of Siam Society, Vol. 63, January 1973, pp. 177-207.

Occupation. All parents claimed themselves to be rice farmers. However, there was a significant difference in their occupational role. Most fathers were householder farmers while the rest shopkeeper farmers. Most mothers were farm-helper housewives, a few were shopkeeper housewives, while the rest (5%) were the widows who assumed all the roles from householder, housewive to farmer.

Their supplementary occupation ranged from farming other than rice to trading, from wage employment to quasi-official, and from seasonal migration to no supplementary occupation. However, majority of them engaged in such cash crops as kenaf and jute. Some raised livestock and fish. The rest: the mothers engaged in vegetable gardening and silkworm raising, the fathers engaged in seasonal migration, carpentry and quasi-official jobs (e.g. village headman).

In sum: Collectively, the fathers were older, more formally educated and more literate than the mothers. Their major and supplementary occupation roles were also sex-related as influenced by tradition, natural physical strength and psychological upbringing.

(See Tables 14a and 14b for proportion of parents of the out-of-school youth by personal characteristics)

In comparison with their youth children by sex base of division: The males (both the fathers and sons) were generally older and more educated than the females (both the mothers and daughters). The employment activities between sexes of the two generations were the same, which were sex-related.

In personal characteristics, they seemed to be "like father, like son," and "like mother, like daughter."

Table 14a. Proportion of parents of the out-of-school youth by personal characteristics

Demographic statistics	Mean	Mode	Fathers (N=50)	Mothers (N=54)	Total (N=104)
1. Age (years)	47.3	47			100.0
fathers	49.2	50	100.0		48.1
mothers	45.6	47		100.0	51.9
2. Civil status					
married			88.0	90.7	89.4
(lived as couple			88.0	81.5	84.6)
(husband migrated			-	9.2	4.8)
widowed			12.0	9.3	10.6
3. Formal education	3.9	4			
less than 4 years			8.0	16.7	12.5
4 years and above			92.0	83.3	87.5
4. Literacy					
illiterate			12.0	24.1	18.3
in-between			30.0	51.8	41.3
literate			58.0	24.1	40.4

1. $X^2 = 7.620$; df = 1; $p < .01$; S

2,3 Chi-square test showed no significant difference between sexes at the .05 level.

4. $X^2 = 12.467$; df = 1; $p < .01$; S

Table 14b. Proportion of parents of the out-of-school youth by personal characteristics (in percentage)

Occupation	Fathers (N=50)	Mothers (N=54)	Total (N=104)
1. Occupational status			
householder farmer	94.0	-	45.2
farm-helper housewife	-	85.2	44.2
widow farmer	-	9.2	4.8
shopkeeper farmer	6.0	-	2.9
Shopkeeper housewife	-	5.6	2.9
2. Supplementary occupation			
kenaf/jute planting	64.0	59.2	61.6
Livestock/fish raising	10.0	14.8	12.5
Shopkeeping	6.0	5.5	5.8
Vegetable gardening	-	9.3	4.8
Silkworm raising	-	9.3	4.8
Seasonal migrating	10.0	-	4.8
Carpentry	4.0	-	1.9
Quasi-official	4.0	-	1.9
No supplementary	2.0	1.9	1.8

2. Unique experience (Table 15)

Geographic mobility. Most parents of the out-of-school youth (86%) experienced no geographic mobility; they were born and ever since had lived in the village. The rest had a residence outside the village and the province for some time. Therefore, they were considered to have high mobility by this study. The proportion of mobile fathers was twice the proportion of mobile mothers.

Exposure to the outside world. As measured by the scale of exposure to the outside world, the majority of the parents of the out-of-school youth (65%) were considered to have low exposure while the rest, high. The fathers were collectively more exposed to the outside world than the mothers, as supported by the chi-square test at the .05 level of significance.

Non-formal training received. Majority of parents of the out-of-school youth (71%) had never attended any non-formal training programs, while the rest had. It is interesting to note that once they experienced it, they realized its value and thus desired for more, as indicated in the case of the fathers. Moreover, the number of those who received and did not receive training between sexes was greatly different. It was supported by the chi-square test at the .001 level of significance. In other words, more fathers received training than the mothers.

Awareness of migration. The parents of the out-of-school youth were asked whether they had any first- or second-hand knowledge concerning (seasonal) migration as an alternative to make a living. Majority of them (62%) were aware of this knowledge. And the mothers seemed to be more sensitive in this regard.

In sum: Collectively the fathers experienced higher geographic mobility, higher exposure to the outside world and more training program received than the mothers. However, in respect to the awareness of migration, it was just a little bit on the contrary.

(See Table 15 for proportion of parents of the out-of-school youth by unique experience).

In comparison with their youth children by sex base of division: Unlike their mothers, the daughters experienced the same level of geographic mobility as their brothers. As for the rest, the males were better-off.

In unique experience, the son was still like his father but the daughter indicated an inclination to be different from ("better-off" than) her mother.

Table 15. Proportion of parents of the out-of-school youth by unique experience (in percentage)

Unique experience	Fathers (N=50)	Mothers (N=54)	Total (N=104)
1. Geographic mobility			
No mobility	80.0	90.7	85.6
High mobility	20.0	9.3	14.4
2. Exposure to the outside world			
Lower	54.0	75.9	65.4
Higher	46.0	24.1	34.6
3. Non-formal training received			
No training	54.0	87.0	71.2
Some trainings	46.0	13.0	28.8
(once	14.0	5.6	9.6)
(twice	10.0	3.7	6.7)
(thrice and above	22.0	3.7	12.5)
4. Awareness of migration			
Unaware	40.0	35.2	37.5
Aware	60.0	64.8	62.5

1. $X^2 = 2.425$; df = 1; $p > .05$; NS
2. $X^2 = 5.529$; df = 1; $p < .02$; S
3. $X^2 = 13.815$; df = 1; $p < .001$; S
4. $X^2 = .256$; df = 1; $p > .05$; NS

3. Personal attitude (Table 16)

Child-parent relationship. As measured by the scale of child-parent relationship, almost all parents of the out-of-school youth revealed a rather close and intimate relationship with their children, especially the mothers. Majority of the fathers indicated a rather close child-parent relationship while majority of the mothers, an intimate relationship. Mothers seemed to have a closer relationship with their children than the fathers.

Idealism. Majority of the parents of the out-of-school youth regarded their "good" life as "life full of peace and happiness" and "gaining of good merits" - spiritual health. The rest perceived their "good" life as "possession of wealth," "possession of power" and the least "high educational attainment" - material well-being. By percentage comparisons, the fathers were on the average more idealistic toward spiritual health than the mothers.

Fatalism. As measured by the scale of fatalism, majority of the parents of the out-of-school youth were classified as having low fatalism, while 22 percent were neither low nor high. Nevertheless, the number of the fatalistic mothers outnumbered twice the fathers. In other words, the fathers were on the average less fatalistic than the mothers. Their difference was supported by the chi-square test at the .05 level of significance.

Attitude toward farming. Almost all parents of the out-of-school youth, fathers and mothers alike, were satisfied with farming as an occupation. A majority of them, fathers and mothers alike, perceived more chances offered by farming than anything else.

The percentage of those who perceived less chances offered by farming was twice those who were dissatisfied with farming. However, satisfaction did not mean "excellence" but "contentment."

Attitude toward village. Most parents of the out-of-school youth regarded their village "better-off" than other villages in all circumstances. Majority of them, when asked to compare their village with the urban areas, still considered their village "better-off" both as "a place to live" and as a "place of work." Fathers and mothers alike, they had a strong attachment to their home town.

Attitude toward community development. Most parents of the out-of-school youth reported to be acquainted with the community development worker. The fathers were on the average more acquainted with the community development worker than the mothers.

Majority of the parents first heard of the word "community development" from community development worker. The other person cited as information source was the village headman, especially by the mothers.

Half of the parents, fathers and mothers alike, gave priority to "increase of human potential" and "increase of produce and income" as objective of community development, while the other half gave priority to "construction of infra-structure" and "provision of public services."

In sum: Collectively, the fathers were more idealistic, less fatalistic and more acquainted with community development worker than the mothers - in agreement with the 'a priori' answer of the working hypothesis. However, it was the mothers who revealed

a closer relationship with their children than the fathers - contrary to the tentative answer. The rest of variables were the same between sexes.

(See Table 16 for proportion of parents of the out-of-school youth by personal attitude)

In comparison with their youth children by sex base of division: In personal attitude, the daughters were like the mothers only in two respects: fatalism and acquaintance with community development worker. As for the rest, the daughters were like the sons except in the priority objective of community development which the daughters tended to be in favor of "increase potential" than the sons. By and large, the females of the younger generation inclined to liberate themselves from the conventional obligations.

Since the community development worker of Sri-bua was a male, it was not surprising that the male villagers were closer to him then the females. A question remains, what if the community development worker happens to be female?

Table 16. Proportion of parents of the out-of-school youth by personal attitude (in percentage)

Personal attitude	Fathers (N=50)	Mothers (N=54)	Total (N=104)
1. Child-parent relationship			
Distant relationship	8.0	5.5	6.8
Rather close relationship	52.0	37.0	44.2
Intimate relationship	40.0	57.4	49.0
2. Idealism			
Spiritual health	62.0	51.8	56.7
(peace & happiness	38.0	33.3	35.6)
(good merits	24.0	18.5	21.2)
Material well-being	38.0	48.1	43.3
(wealth	30.0	38.9	34.6)
(power	6.0	5.5	5.8)
(high education	2.0	3.7	2.9)
3. Fatalism			
High fatalism	16.0	31.5	24.1
Neither high nor low	16.0	27.8	22.1
Low fatalism	68.0	40.7	53.8
4. Attitude toward farming			
4.1 Satisfaction with farming as an occupation			
Satisfied	98.0	94.4	96.2
No decision	-	-	-
Dissatisfied	2.0	5.6	3.8
4.2 Perceived chance offered by farming			
More than others	86.0	79.6	82.7
Same as others	6.0	13.0	9.6
Less than others	8.0	7.4	7.7
5. Attitude toward village compared with urban areas			
5.1 As a place to live			
Better	68.0	79.6	74.1
Same	16.0	7.4	11.5
Worse	16.0	13.0	14.4
5.2 As a place of work			
Better	78.0	77.8	77.9
Same	12.0	9.2	10.6
Worse	10.0	13.0	11.5

Table 16 (continued)

Personal attitude	Fathers (N=50)	Mothers (N=54)	Total (N=104)
6. Attitude toward community development			
6.1 Acquaintance with CD worker			
Low (never talked)	12.0	11.1	11.6
Moderate (talked)	48.0	59.2	53.8
High (always talked)	40.0	29.6	34.6
6.2 First heard of CD from			
CDW	74.0	63.0	68.3
Village headman	22.0	37.0	29.8
VDC	4.0	-	1.9
6.3 Perceived priority objective of CD			
Socio-psycho-economic development	50.0	50.0	50.0
(human potential	34.0	27.8	30.8)
(produce & income	16.0	22.2	19.2)
Socio-engineering development	50.0	50.0	50.0
(infra-structure	46.0	50.0	48.1)
(public services	4.0	-	1.9)

1. $X_2^2 = 3.145$; df = 2; $p > .05$; NS
2. $X_2^2 = 1.085$; df = 1; $p > .05$; NS
3. $X^2 = 7.806$; df = 2; $p < .05$; S
4.1 -
4.2 -
5.1 $X_2^2 = 2.301$; df = 2; $p > .05$; NS
5.2 $X^2 = .381$; df = 2; $p > .05$; NS
5.3 -

4. Youth identity as perceived by parents of the out-of-school youth (Table 17)

Educational aspirations for youth. Majority of parents of the out-of-school youth (66%) aspired for more education for their children, mostly in the field of higher-vocational technical school in such major as auto-mechanics, building construction and dressmaking. Lower-vocational agricultural school was mentioned the least. The rest (34%) were content with the present educational attainment of their children, especially the mothers who tended to be more content than the fathers.

Nevertheless, between two types of education, majority of the parents (63%) preferred non-formal to formal education while the rest preferred the contrary. Fathers and mothers are alike in this regard.

Occupational aspirations for youth. Majority of the parents (52%) wished their children to attend agricultural training for agricultural employment while the rest (48%) aspired for technical training for their children in such areas as construction, mechanics, dressmaking and tailoring. The fathers tended to aspire for the former two areas which were traditionally masculine jobs.

However, when they considered the present conditions, the percentage of those who aspired their children to be employed in technical jobs lessened by half.

The difference between the occupational aspirations and expectations for the out-of-school youth by their parents was big, but not as big as in the case of the youth themselves. The chi-

square test supported this difference at the .001 level of significance (Table 18).

Perceived alternatives to rice farming for youth. The biggest number of parents of the out-of-school youth (36%) perceived non-farm employment as an alternative for their children to rice farming. Other alternatives for the youth, as perceived by the rest, were (a) returning to school and (b) seasonal migration. Fathers and mothers were alike in this regard.

Migration propensity for youth. As measured by the scale of migration propensity from the parents' expressed desire, majority of them (63%) had neither high nor low propensity for their children to migrate. Half of the rest were high while the other half were low. By percentage comparisons, the fathers tended to have high propensity for their children to migrate while the mothers tended to have low propensity.

Most of them (79%) expressed the desire for their youth to migrate seasonally. However, almost all of them (89%) had no desire for the youth to out-migrate permanently.

Community participation. By considering the scale of community participation, the majority of the parents of the out-of-school youth (55%) considered the youth to have a high degree of community participation while the rest rated them moderate and low. No significant difference was found between sexes in this regard.

In fact all parents were willing to let the youth take part in community activities, especially when they were free from farm and household work.

In sum: Of all the five variable of youth identity aspects as perceived by the parents, only two variables indicated a difference between sexes. Collectively, the fathers had higher educational aspiration and migration propensity for their children than the mothers. And the fathers aspired for the traditionally masculine jobs while the mothers for the traditionally feminine.

(See Table 17 for proportion of parents of the out-of-school youth by their perceptions on identity aspects of out-of-school youth).

In comparison with their children by sex base of division: The males (both fathers and sons) had higher educational aspiration and migration propensity than the females (mothers and daughters). Other differences in occupation (employment) activities were related closely to the traditional practice of sex-role stratification. However, as for the rest, while the fathers and mothers revealed no difference between sexes, the sons and daughters did, of which the sons were generally "better-off."

Table 17. Proportion of parents of the out-of-school youth by their perceptions on the identity aspects of out-of-school youth (in percentage)

Perception on identity of out-of-school youth	Fathers (N= 50)	Mothers (N= 54)	Total (N=104)
1. Education aspirations for youth			
1.1 Educational aspiration			
No more education	30.0	37.0	33.6
More education	70.0	63.0	66.4
(lower vo-ag.	16.0	5.5	10.6)
(higher vo-tech.	28.0	20.4	24.1)
(college	12.0	16.7	14.4)
(any school	14.0	20.4	17.3)
1.2 Educational preference			
Formal education	34.0	38.9	36.5
Non-formal education	66.0	61.1	63.5
2. Occupational aspirations for youth			
2.1 Occupational aspiration			
Agricultural employment	50.0	53.7	51.9
Non-ag. employment	50.0	46.3	48.1
(mechanics	32.0	14.8	23.1)
(dressmaking	18.0	25.9	22.1)
(anything	-	5.5	2.9)
2.2 Occupational expectation			
Agricultural employment	74.0	81.5	77.9
Non-ag. (technical) employment	26.0	18.5	22.1
3. Perceived alternatives to rice farming, for youth			
Returning to school	30.0	35.2	32.7
Seasonal migration	32.0	29.6	30.8
Non-farm employment	38.0	35.2	36.5
4. Migration propensity for youth			
4.1 Migration propensity			
High	24.0	12.9	18.3
Neither high nor low	60.0	66.7	63.4
Low	16.0	20.4	18.3
4.2 Seasonal migration			
Desire for them to migrate	82.0	75.9	78.9
No desire for them to migrate	18.0	24.1	21.1

Table 17 (continued)

Perception on identity of out-of-school youth	Fathers (N= 50)	Mothers (N= 54)	Total (N=104)
4.3 Permanent out-migration			
Desire for them to out-migrate	14.0	7.4	10.6
No desire for them to out-migrate	86.0	92.6	89.4
5. Community participation of youth			
High	56.0	53.7	54.8
Moderate and low	44.0	46.3	45.2

1.1 X_2^2 = .577; df = 1; p > .05; NS
1.2 X_2^2 = .265; df = 1; p > .05; NS
2.1 X_2^2 = .141; df = 1; p > .05; NS
2.2 X_2^2 = .842; df = 1; p > .05; NS
3. X_2^2 = .314; df = 2; p > .05; NS
4.1 X_2^2 = 2.181; df = 2; p > .05; NS
4.2 X_2^2 = .572; df = 1; p > .05; NS
4.3 X_2^2 = 1.191; df = 1; p > .05; NS
5. X^2 = .054; df = 1; p > .05; NS

Table 18. Comparison of perceptions of parents of the out-of-school youth on occupational aspirations and expectations for out-of-school youth (in percentage)

Occupation	Aspiration (N= 104)	Expectation (N= 104)	Total (N=208)
Agricultural employment	51.9	77.9	64.9
Non-ag. (technical) employment	48.1	22.1	35.1

X^2 = 15.383; df = 1; p < .001; S

A Profile of Village Development Committees and Community Development Workers (testing of the third working hypothesis)

1. Personal characteristics (Tables 19a and 19b)

Demographic statistics. Most of the developers (village development committees and community development workers) were male while only 19 percent of them were female. All the females were community development workers. Therefore, there was a significant difference in sex between the two groups of developers.

Their age ranged widely from 26 to 57 years old. The overall average age was 40 years. But the average age of village development committees was 50 which was 18 years older than community development workers' average. In other words, all community development workers were younger while their counterparts were older. This difference was also supported by the chi-square test at the .001 level of significance.

All of them were married.

The number of their dependents ranged from none to twelve with five as the average. But the average dependents of village development committees was six which was two dependents more than the community development workers' average. No difference between the two parties was found in this regard.

Their annual income ranged widely from ฿2,000 to ฿26,760. The overall average income was ฿14,508 (US$ 275) while the village development committees' average was ฿7,083 which was almost only a third that of the community development workers. In other words, all community development workers had higher income than their

counterparts. This difference was also supported by the chi-square test at the .001 level of significance.

In sum: All village development committees were male, older, had more dependents but poorer than community development workers. All of them (both groups) were married.

Although community development workers had high income, their expenses were also high (since their families were in the urban areas). The village development committees had lower income but their expenses were also low. In this respect, their economic status should make no difference in working together.

(See Table 19a for proportion of village development committees and community development workers by personal characteristics)

Table 19 a. Proportion of village development committees and community development workers by personal characteristics (in percentage)

Demographic statistics	Mean	Mode	VDC (N=12)	CDW (N=14)	Total (N=26)
1. Sex					
Male			100.0	64.3	80.8
Female			-	35.7	19.2
2. Age (years)	40.1				
VDC	50				
CDW	31.6				
3. Civil status					
single			-	-	-
married			100.0	100.0	100.0
4. No. of dependents	5.2				
VDC	6.5				
CDW	4.1				
5. Annual income (baht)	14,507.7				
VDC	7,083.3				
CDW	20,871.4				

1. $X_2^2 = 5.316$; df = 1; $p < .05$; S
2. $X^2 = 21.380$; df = 1; $p < .001$; S
3. -
4. $X_2^2 = 1.245$; df = 1; $p > .05$; NS
5. $X^2 = 22.220$; df = 1; $p < .001$; S

Educational attainment. The educational attainment of both groups of developers ranged very widely from lower elementary graduate to college graduate. All village development committees were lower elementary graduates while all community development workers had higher education. Among community development workers, less than half were low vocational graduates in building construction, auto-mechanics, agriculture, dressmaking, and food and nutrition; while majority were high vocational graduates in auto-mechanics, building construction, industrial arts, dressmaking and secondary school teaching, except one was a college graduate in social science.

The educational background between the two groups was different. It was supported by the chi-square test at the .001 level of significance (Table 19b).

Therefore, there was no education gap between the village development committees and the out-of-school youth. But there was a big gap between the community development workers and the youth as well as village development committees. This education gap should be considered helpful to the out-of-school youth as well as the villagers in general because the village development committees are enstrusted to interpret innovation brought in by the community development worker in the context of traditional values.

Length of experience in community development work. The length of experience in community development work of both groups of developers ranged from three to thirteen years. The average experience length of village development committees was 9 which was a year longer than that of the community development workers. In

other words, all village development committees had more experience in community development work while the minority of the community development workers had less experience. The chi-square test revealed a significant difference between the two groups in this regard at the .01 level (Table 19b).

However, the community development workers' higher educational attainment should substitute for their shorter years of experience in working with the village development committees.

Length of service in present position. The range of service in the present position of the two development groups ranged from one to thirteen years. The overall average length of service of both groups was 7.5 years. The village development committees' average was 9 which was 3 years longer than that of the community development workers. The chi-square test showed a significant difference between the two groups in this respect at the .001 level (Table 19b).

Table 19b. Proportion of village development committees and community development workers by personal characteristics (in percentage)

Personal characteristics	VDC (N=12)	CDW (N=14)	Total (N=26)
1. Educational attainment			
Lower elementary	100.0	-	46.2
Higher education	-	100.0	53.8
(low vocational	-	42.9	23.1)
(high vocational	-	50.0	26.9)
(college	-	7.1	3.8)
2. Length of experience in CD			
3 - 6 years	-	42.9	23.1
7 - 13 years	100.0	57.1	76.9
Mean	9	8.1	8.5
3. Length of service in present post			
1 - 6 years	-	64.3	34.6
7 - 13 years	100.0	35.7	65.4
Mean	9	5.6	7.5

1. $X^2 = 25.987$; df = 1; $p < .001$; S
2. $X^2 = 6.689$; df = 1; $p < .01$; S
3. $X^2 = 11.777$; df = 1; $p < .001$; S

2. Youth identity as perceived by village development committees and community development workers (Table 20)

Educational aspirations for youth. Most of the two development groups aspired for more schooling for the out-of-school youth, especially all the village development committees. However, a sizable number of community development workers did not aspire for higher schooling for the youth. This difference was supported by the chi-square test at the .05 level of significance.

When it came to the question of what type of education they preferred for the youth, all community development workers preferred non-formal education while only a majority of village development committees did. This difference was also significant at the .05 level by chi-square test.

Occupational aspirations for youth. Majority of the two development groups aspired for non-agricultural employment for the youth, especially the community development workers. The village development committees were half and half between agricultural and non-agricultural employment. However, the chi-square test showed no significant difference between the two groups in this regard.

When they considered the present condition, majority of them expected the youth to be in agricultural employment, especially the village development committees.

The aspiration for non-agricultural employment for the youth was twice the proportion for the expectation. This difference was supported by the chi-square test at the .05 level of significance (Table 21).

Note that the computed chi-square values of this difference as perceived by the out-of-school youth, their parents, and the developers were 42.362 ($p < .001$), 15.383 ($p < .001$), and 5.042 ($p < .05$), respectively. If the developers were considered the most realistic, then the out-of-school youth would be the least realistic of them all.

Perceived alternatives to rice farming for youth. Half of the two development groups perceived wage employment (non-farm employment and seasonal migration) to be the alternative to rice farming for youth, while the other half perceived independent employment (farming other than rice and returning to school). Half of the village development committees perceived only returning to school as an alternative whereas half of the community development workers perceived farming other than rice. Moreover, the village development committees inclined to perceive seasonal migration for the youth while the community development workers leaned towards non-farm employment.

Migration propensity for youth. As measured by the scale of migration propensity from their expressed desire, all village development committees and community development workers had a moderate (neither high nor low) propensity for the youth to migrate. They all approved of seasonal migration as an alternative for the youth, especially after the farming season. Seasonal migration kept the youth employed the rest of the year round, if they did not have another source of family income. Besides, the village development committees thought that seasonal migration was a learning experience for the youth.

However, all of them had no desire for the out-of-school youth to migrate permanently, but 17 percent of village development committees would not object to it if it was for the youth's own betterment.

Community participation of youth. All the village development committees and community development workers perceived the out-of-school youth to be moderately active participants; meaning that the youth were latent potential which needed motivation in order to become very active in community activities.

In sum: The village development committees had higher educational aspiration but lower occupational aspiration than the community development workers. The village development committees' higher educational aspiration was also expressed in one of the alternatives they perceived for the youth (that was, returning to school). However, the community development workers were the only group who perceived farming other than rice but did not perceive returning to school as a major alternative for the youth. Their perceptions on migration propensity for the youth and the youth's community participation were similar.

(See Table 20 for proportion of village development committees and community development workers by their perceptions on the identity aspects of out-of-school youth).

Table 20. Proportion of village development committees and community development workers by their perceptions on the identity of out-of-school youth (in percentage)

Perceptions on identity of out-of-school youth	VDC (N=12)	CDW (N=14)	Total (N=26)
1. Educational aspirations for youth			
1.1 Educational aspiration			
No more education	-	28.6	15.4
More education	100.0	71.4	84.6
1.2 Educational preference			
Formal education	33.3	-	15.4
Non-formal education	66.7	100.0	84.6
2. Occupational aspirations for youth			
2.1 Occupational aspiration			
Agricultural employment	50.0	35.7	42.3
Non-ag. employment	50.0	64.3	57.7
2.2 Occupational expectation			
Agricultural employment	83.3	64.3	73.1
Non-ag. employment	16.7	35.7	26.9
3. Alternatives to rice farming for youth			
Independent employment	50.0	50.0	50.0
(farming other than rice	-	50.0	26.9)
(returning to school	50.0	-	23.1)
Wage employment	50.0	50.0	50.0
(non-farm employment	16.7	42.9	30.8)
(seasonal migration	33.3	7.1	19.2)
4. Migration propensity for youth			
4.1 Migration propensity			
Moderate degree	100.0	100.0	100.0
4.2 Seasonal migration			
Approval of seasonal migration	100.0	100.0	100.0
4.3 Permanent out-migration			
Approval of out-migration	16.7	-	8.0
No desire for them to out-migrate	83.3	100.0	92.0

Table 20 (continued)

Perception on identity of out-of-school youth	VDC (N=12)	CDW (N=14)	Total (N=26)
5. Community participation of youth			
Moderate degree	100.0	100.0	100.0

1.1 X_2^2 = 4.067; df = 1; p < .05; S
1.2 X_2^2 = 4.067; df = 1; p < .05; S
2.1 X_2^2 = .536; df = 1; p > .05; NS
2.2 X_2^2 = 1.190; df = 1; p > .05; NS
3. X^2 = 0 ; df = 1; p > .05; NS
4. -
5. -

Table 21. Comparison of perceptions of village development committees and community development workers on occupational aspirations and expectations for out-of-school youth (in percentage)

Occupation	Aspiration (N= 90)	Expectation (N= 90)	Total (N=180)
Agricultural employment	42.3	73.1	57.7
Non-ag. employment	57.7	26.9	42.3

X^2 = 5.042; df = 1; p < .05; S

Factors Related to Perceived Identity Aspects of Out-of-School Youth
(testing of the fourth working hypothesis)

Two types of factors (10 variables) were tested to determine whether or not they were related to the five perceived identity aspects of out-of-school youth: educational aspirations, occupational aspirations, perceived alternatives to rice farming, migration propensity and community participation.

1. Factors related to educational aspirations (Tables 22 and 23)

Unique experience. It was hypothesized that the unique experience might make a difference whether or not the out-of-school youth desired furthering education. Chi-square test revealed that all variables were significantly related to the educational aspirations of out-of-school youth at or beyond the .05 level, except for geographic mobility, namely:

1. The higher the exposure to the outside world, the higher the desire for education.
2. The higher the non-formal training received, the higher the desire for more education.
3. The higher the migration awareness, the higher the desire for more education.

(See Table 22 for proportion of out-of-school youth by unique experience and educational aspirations)

Personal attitude. It was hypothesized that the personal attitude of the out-of-school youth might make a difference if they desired furthering education. Chi-square test showed that there

was no significant relationship between any variable of personal attitude and the educational aspirations of the out-of-school youth.

(See Table 23 for proportion of out-of-school youth by personal attitude and educational aspirations)

Table 22. Proportion of out-of-school youth by unique experience and educational aspirations (in percentage)

Unique experience	Educational aspirations		Total (N=90)
	Desire for education (N= 60)	No desire for education (N= 30)	
1. Geographic mobility			
Some mobility	18.3	80.0	18.9
No mobility	81.7	20.0	81.1
2. Exposure to the outside world			
Higher exposure	80.0	23.3	61.1
Lower exposure	20.0	76.7	38.9
3. Non-formal training received			
some trainings received	50.0	20.0	40.0
no training	50.0	80.0	60.0
4. Awareness of migration			
Aware	93.3	66.7	84.4
Unaware	6.7	33.3	15.6

1. X_2^2 = .010 (with Yate's correction); df = 1; p > .05; NS
2. X_2^2 = 27.004; df = 1; p < .001; S
3. X_2^2 = 7.500; df = 1; p < .01; S
4. X^2 = 10.808; df = 1; p < .01; S

Table 23. Proportion of out-of-school youth by personal attitude and educational aspirations (in percentage)

Personal attitude	Educational aspirations: Desire for education (N= 60)	Educational aspirations: No desire for ed. (N= 30)	Total (N=90)
1. Child-parent relationship			
Intimate relationship	63.3	56.7	61.1
Some distant relationship	36.7	43.3	38.9
2. Idealism			
Material well-being	31.7	40.0	34.5
Spiritual health	68.3	60.0	65.5
3. Fatalism			
Lower fatalism	35.0	53.3	41.1
Higher fatalism	65.0	46.7	58.9
4. Attitude toward farming			
Satisfied	85.0	83.3	84.4
Dissatisfied	15.0	16.7	15.6
5. Attitude toward village, compared with urban areas			
5.1 As a place to live			
Better	75.0	93.3	81.1
Not better	25.0	6.7	18.9
5.2 As a place of work			
Better	75.0	86.7	78.9
Not better	25.0	13.3	21.1
6. Attitude toward CD: priority objective			
Socio-psycho-econ. development	31.7	36.7	33.3
Socio-engineering development	41.7	43.3	42.3
No priority objective	26.6	20.0	24.4

1. X_2^2 = .380; df = 1; p > .05; NS
2. X_2^2 = .614; df = 1; p > .05; NS
3. X_2^2 = 2.780; df = 1; p > .05; NS
4. X_2^2 = .040; df = 1; p > .05; NS
5.1 X_2^2 = 4.392; df = 1; p > .05; NS
5.2 X_2^2 = 1.628; df = 1; p > .05; NS
6. X^2 = .523; df = 2; p > .05; NS

2. Factors related to occupational aspirations (Tables 24 and 25)

Unique experience. It was hypothesized that the unique experience of the youth might make a difference in their aspirations for agricultural and non-agricultural occupations. Chi-square test showed that there was no significant relationship between any variable of unique experience and the occupational aspirations of the youth.

(See Table 24 for proportion of out-of-school youth by unique experience and occupational aspirations)

Personal attitude. It was hypothesized that the personal attitude might make a difference in the aspirations for agricultural and non-agricultural occupations. Chi-square test showed that there was no significant relationship between any variable of personal attitude and the occupational aspirations, except the fatalism variable which was significant at the .05 level, namely:

The higher fatalistic they were, the higher they aspired for agricultural occupation. Or the lower fatalistic they were, the higher they aspired for non-agricultural occupation.

(See Table 25 for proportion of out-of-school youth by personal attitude and occupational aspirations)

Table 24. Proportion of out-of-school youth by unique experience and occupational aspiration (in percentage)

Unique experience	Occupational aspiration: Non-ag employment (N= 65)	Occupational aspiration: Agricultural employment (N= 25)	Total (N=90)
1. Geographic mobility			
Some mobility	23.1	8.0	18.9
No mobility	76.9	92.0	81.1
2. Exposure to the outside world			
Higher exposure	64.6	52.0	61.1
Lower exposure	35.4	48.0	38.9
3. Non-formal training received			
Some trainings received	43.1	28.0	38.9
No training	56.9	72.0	61.1
4. Awareness of migration			
Aware	86.2	80.0	84.4
Unaware	13.8	20.0	15.6

1. X_2^2 = 2.673; df = 1; p > .05; NS
2. X_2^2 = 1.209; df = 1; p > .05; NS
3. X_2^2 = 1.723; df = 1; p > .05; NS
4. X^2 = .517; df = 1; p > .05; NS

Table 25. Proportion of out-of-school youth by personal attitude and occupational aspirations (in percentage)

Personal attitude	Occupational aspiration: Non-ag. employment (N= 65)	Occupational aspiration: Agricultural employment (N= 25)	Total (N=90)
1. Child-parent relationship			
Intimate relationship	56.9	72.0	61.1
Some distant relationship	43.1	28.0	38.9
2. Idealism			
Material well-being	33.8	36.0	34.4
Spiritual health	66.2	64.0	85.6
3. Fatalism			
Lower fatalism	47.7	24.0	41.1
Higher fatalism	52.3	76.0	58.9
4. Attitude toward farming			
Satisfied	81.5	92.0	84.5
Dissatisfied	18.5	8.0	15.5
5. Attitude toward village, compared with urban areas			
5.1 As a place to live			
Better	80.0	84.0	81.1
Not better	20.0	16.0	18.9
5.2 As a place of work			
Better	83.1	68.0	78.9
Not better	16.9	32.0	21.1
6. Attitude toward CD: priority objective			
Socio-psycho-econ. development	32.3	32.0	32.2
Socio-engineering development	38.5	52.0	42.2
No priority objective	29.2	16.0	25.6

1. X_2^2 = 1.723; df = 1; $p > .05$; NS
2. X_3^2 = .035; df = 1; $p > .05$; NS
3. X_2^2 = 4.188; df = 1; $p < .05$; S
4. X_2^2 = 1.505; df = 1; $p > .05$; NS
5.1 X_2^2 = .185; df = 1; $p > .05$; NS
5.2 X_2^2 = 2.459; df = 1; $p > .05$; NS
6. X^2 = 2.015; df = 2; $p > .05$; NS

3. Factors related to perceived alternatives to rice farming (Tables 26 and 27)

Unique experience. It was hypothesized that the unique experience might make a difference in the perceived alternatives for seasonal migration and for schooling and non-farm employment. Chi-square test showed that there was no significant relationship between any variable of unique experience and the perceived alternatives to rice farming.

(See Table 26 for proportion of out-of-school youth by unique experience and alternatives to rice farming)

Personal attitude. It was hypothesized that personal attitude might make a difference in the perceived alternatives for seasonal migration, and for returning to school and non-farm employment. Chi-square test showed that there was no significant relationship between any variable of personal attitude and the perceived alternatives, except the variable of "response toward community development: priority objective" which was significant at the .02 level, namely:

The more they perceived "socio-engineering" to be the priority objective of community development, the more alternatives to rice farming they perceived. Or, the more they perceived "socio-psycho-economic" to be the priority objective of community development, the less alternatives to rice farming they perceived.

(See Table 27 for proportion of out-of-school youth by personal attitude and alternatives to rice farming).

Table 26. Proportion of out-of-school youth by unique experience and alternatives to rice farming (in percentage)

Unique experience	Alternative to rice farming		Total (N=66)
	Migration (N= 29)	Non-farm & schooling (N= 37)	
1. Geographic mobility			
Some mobility	27.6	21.6	24.2
No mobility	72.4	78.4	75.8
2. Exposure to the outside world			
Higher exposure	65.5	67.6	66.7
Lower exposure	34.5	32.4	33.3
3. Non-formal training received			
Some training received	51.7	43.2	47.0
No training	48.3	56.8	53.0
4. Awareness of migration			
Aware	86.2	86.5	86.4
Unaware	13.8	13.5	13.6

1. $X_2^2 = .312$; df = 1; $p > .05$; NS
2. $X_2^2 = .028$; df = 1; $p > .05$; NS
3. $X_2^2 = .468$; df = 1; $p > .05$; NS
4. $X^2 = .004$ (with Yate's correction); df = 1; $p > .05$; NS

Table 27. Proportion of out-of-school youth by personal attitude and alternatives to rice farming (in percentage)

Personal attitude	Alternative to rice farming: Migration (N= 29)	Alternative to rice farming: Non-farm and Schooling (N= 37)	Total (N=66)
1. Child-parent relationship			
Intimate relationship	65.5	64.9	65.2
Some distant relationship	34.5	35.1	34.8
2. Idealism			
Material well-being	24.1	37.8	31.8
Spiritual health	75.9	62.2	68.2
3. Fatalism			
Lower fatalism	48.3	40.5	43.9
High fatalism	51.7	59.5	56.1
4. Attitude toward farming			
Satisfied	82.8	78.4	80.3
Dissatisfied	17.2	21.6	19.7
5. Attitude toward village, compared with urban areas			
5.1 As a place to live			
Better	75.9	78.4	77.3
Not better	24.1	21.6	22.7
5.2 As a place of work			
Better	72.4	83.8	78.8
Not better	27.6	16.2	21.2
6. Attitude toward CD: priority objective			
Socio-psycho-econ. development	13.8	37.8	27.3
Socio-engineering development	41.4	46.0	43.9
No priority objective	44.8	16.2	28.8

1. $X_2^2 = .009$; df = 1; $p > .05$; NS
2. $X_2^2 = 1.396$; df = 1; $p > .05$; NS
3. $X_2^2 = .394$; df = 1; $p > .05$; NS
4. $X_2^2 = .153$; (With Yate's correction); df = 1; $p > .05$; NS
5.1 $X_2^2 = .072$; (with Yate's correction); df = 1; $p > .05$; NS
5.2 $X_2^2 = 1.275$; (with Yate's correction); df = 1; $p > .05$; NS
6. $X^2 = 8.141$; df = 2; $p < .02$; S

4. Factors related to migration propensity (Tables 28 and 29)

Unique experience. It was hypothesized that the unique experience might make a difference in the migration propensity of out-of-school youth. Chi-square test showed that there was no significant relationship between any variable of unique experience and migration propensity.

(See Table 28 for proportion of out-of-school youth by unique experience and migration propensity)

Personal attitude. It was hypothesized that the personal attitude might make a difference in the degree of migration propensity. Chi-square test showed that there was no significant relationship between any variable of personal attitude and the degree of migration propensity, except the variable "response toward village as a place of work, compared with the city, "which was significant at the .02 level, namely:

The more they perceived their village as a better place of work, the lower their migration propensity.

(See Table 29 for proportion of out-of-school youth by personal attitude and migration propensity)

Table 28. Proportion of out-of-school youth by unique experience and migration propensity (in percentage)

Unique experience	Migration propensity		Total
	Higher degree (N= 13)	Lower degree (N= 77)	(N= 90)
1. Geographic mobility			
Some mobility	23.1	18.2	18.9
No mobility	76.9	81.8	81.1
2. Exposure to the outside world			
Higher exposure	76.9	58.4	61.1
Lower exposure	23.1	41.6	38.9
3. Non-formal training received			
Some trainings received	38.5	40.3	40.0
No training received	61.5	39.7	60.0
4. Awareness of migration			
Aware	84.6	85.7	85.6
Unaware	15.4	14.3	14.4

1. X_2^2 = .453; (with Yate's correction); df = 1; p > .05; NS
2. X_2^2 = 1.603; df = 1; p > .05; NS
3. X_2^2 = .013; df = 1; p > .05; NS
4. X^2 = .009; df = 1; p > .05; NS

Table 29. Proportion of out-of-school youth by personal attitude and migration propensity (in percentage)

Personal attitude	Migration propensity: Higher degree (N= 13)	Migration propensity: Lower degree (N= 77)	Total (N=90)
1. Child-parent relationship			
Intimate relationship	53.8	62.3	61.1
Some-distant relationship	46.2	37.7	38.9
2. Idealism			
Material well-being	23.1	36.4	34.4
Spiritual health	76.9	63.6	65.6
3. Fatalism			
Lower fatalism	46.2	40.3	41.1
Higher fatalism	53.8	59.7	58.9
4. Attitude toward farming			
Satisfied	76.9	85.7	84.4
Dissatisfied	23.1	14.3	15.6
5. Attitude toward village, compared with urban areas			
5.1 As a place to live			
Better	61.5	84.4	81.1
Not better	38.5	15.6	18.9
5.2 As a place of work			
Better	53.8	83.1	78.9
Not better	46.2	16.9	21.1
6. Attitude toward CD: priority objective			
Socio-psycho-econ. development	46.1	31.2	33.3
Socio-engineering development	30.8	44.1	42.2
No priority objective	23.1	24.7	24.5

1. X_2^2 = .332; df = 1; p > .05; NS
2. X_2^2 = .870; df = 1; p > .05; NS
3. X_2^2 = .159; df = 1; p > .05; NS
4. X_2^2 = .656; df = 1; p > .05; NS
5.1 X_2^2 = 3.780; df = 1; p > .05; NS
5.2 X_2^2 = 5.740; df = 1; p < .02; S
6. X^2 = 1.235; df = 2; p > .05; NS

5. Factors related to community participation (Tables 30 and 31)

Unique experience. It was hypothesized that unique experience might make a difference in the degree of community participation. Chi-square test showed that there was no significant relationship between any variable of unique experience and the degree of community participation, except the non-formal training variable which was significant at the .02 level, namely:

The higher the non-formal training received, the higher the degree of community participation.

(See Table 30 for proportion of out-of-school youth by unique experience and community participation)

Personal attitude. It was hypothesized that personal attitude might make a difference in the degree of community participation. Chi-square test showed that there was no significant relationship between any variable of personal attitude and the degree of community participation, except the idealism variable which was significant at the .001 level, namely:

The more they perceived "spiritual health" to be their idealism, the higher their degree of community participation.

(See Table 31 for proportion of out-of-school youth by personal attitude and community participation).

Table 30. Proportion of out-of-school youth by unique experience and community participation (in percentage)

Unique experience	Community participation		Total (N=90)
	Higher degree (N= 44)	Lower degree (N= 46)	
1. Geographic mobility			
Some mobility	15.9	21.7	18.9
No mobility	84.1	78.3	91.1
2. Exposure to the outside world			
Higher exposure	68.2	54.3	61.1
Lower exposure	31.8	45.7	38.9
3. Non-formal training received			
Some training received	54.5	28.3	41.1
No training received	45.5	71.7	58.9
4. Awareness of migration			
Aware	84.1	84.8	84.4
Unaware	15.9	15.2	15.6

1. $X_2^2 = .496$; df = 1; $p > .05$; NS
2. $X_2^2 = 1.808$; df = 1; $p > .05$; NS
3. $X_2^2 = 6.414$; df = 1; $p < .02$; S
4. $X^2 = .066$; df = 1; $p > .05$; NS

Table 31. Proportion of out-of-school youth by personal attitude and community participation (in percentage)

Personal attitude	Community participation: Higher degree (N= 44)	Community participation: Lower degree (N= 46)	Total (N=90)
1. Child-parent relationship			
Intimate relationship	61.4	60.9	61.1
Some distant relationship	38.6	39.1	38.9
2. Idealism			
Material well-being	15.9	52.2	34.5
Spiritual health	84.1	47.8	65.5
3. Fatalism			
Lower fatalism	38.6	43.5	41.1
Higher fatalism	61.4	56.5	58.9
4. Attitude toward farming			
Satisfied	90.0	78.3	84.5
Dissatisfied	9.1	21.7	15.5
5. Attitude toward village, compared with urban areas			
5.1 As a place to live			
Better	86.4	76.1	81.1
Not better	13.6	23.9	21.1
5.2 As a place of work			
Better	77.3	80.4	78.9
Not better	22.7	19.6	21.1
6. Attitude toward CD: priority objective			
Socio-psycho-econ. development	31.8	52.2	42.3
Socio-engineering development	40.9	26.1	33.3
No priority objective	27.3	21.7	24.4

1. X_2^2 = .000; df = 1; p > .05; NS
2. X_2^2 = 13.110; df = 1; p < .001; S
3. X_2^2 = .215; df = 1; p > .05; NS
4. X_2^2 = 2.729; df = 1; p > .05; NS
5.1 X_2^2 = 2.842; df = 1; p > .05; NS
5.2 X_2^2 = .132; df = 1; p > .05; NS
6. X^2 = 3.964; df = 2; p > .05; NS

6. Summary of significant relationship between independent and dependent variables of out-of-school youth.

The statistically significant relationship between the independent and dependent variables of out-of-school youth were the following:

1. Educational aspirations and outside-world exposure, positively significant at the .001 level.

2. Educational aspirations and experience in non-formal training, positively significant at the .01 level.

3. Educational aspirations and awareness of migration, positively significant at the .01 level.

4. Occupational aspirations and fatalism, negatively significant at the .05 level (i.e., the less fatalistic the youth were, the more they aspired after out of village occupations).

5. Perceived alternatives to rice farming and attitude toward community development objective, negatively significant at the .02 level (i.e., the more they perceived alternatives to rice farming, the less favorable attitude they had toward community development).

6. Migration propensity and attitude toward village as a place of work, negatively significant at the .02 level (i.e., the more favorable attitude they had toward the village, the less migration propensity they had).

7. Community participation and experience in non-formal training, positively significant at the .02 level.

8. Community participation and idealism, positively significant at the .001 level.

Percentage Comparisons of Perceptions of Out-of-School Youth, their Parents, Village Development Committees and Community Development Workers on Identity Aspects of Out-of-School Youth
(testing of the fifth working hypothesis)

The identity aspects of out-of-school youth as perceived by the out-of-school youth themselves, their parents, the village development committees and community development workers were percentage-compared to find out the overall consensus and differences among their perceptions. In this study, a percentage difference of 10 or over among two variables was considered meaningful.

1. Perceptions on educational aspirations of/for out-of-school youth.

There were two different aspirations: desire for more (higher) schooling and contentment. All of the four groups of respondents had a considerable consensus for the youth to aspire after knowledge, especially the village development committees who had the highest educational aspiration for youth of them all.

The village development committees were perhaps the most idealistic in this respect of them all. Since they were community leaders, the key figures of the village, they came unavoidably to closely associate and involve with all the (stranger) outsiders to villagers. These (stranger) outsiders were mostly of two distinct professions: one was traders or merchants (who came at ease to buy farm produce or to sell his merchandise by showing open-air movie, and left immediately on finishing their business), the other was the government officials (who came in uniform to officially or

partially visit or work with the villagers for a certain period of time, mostly short, then departed). In the eyes of the village leaders, the former group carried with them neither prestige nor dignity for they came on business or economic motif; but the latter had an air of importance, authority and knowledge because they were oftentimes looked at as representatives from His Majesty the King to pay a generous visit with an official concern. Through several contacts with the government officials, they realized that knowledge was a means to attain the rank of a master. Thus perceived, they dreamed soaring dreams for their youth.

Unlike village development committees, the parents were common (Buddhist) farmers who were rather contemplative and content with their present life, family and condition.

As for the community development workers, they realized that education meant advancement but they were more realistic than the village development committees for they considered the possibility of the situations. The aspirations of community development workers were in between those of the parents of the out-of-school youth and village development committees.

By and large, education or knowledge was valued and aspired after for the youth by majority of all concerned (Table 32).

2. Perceptions on occupational aspirations of/for out-of-school youth.

There were two distinct aspirations: desire for a shift from agricultural to non-agricultural employment and contentment with agricultural employment. There was a striking similarity between

the perceptions of the out-of-school youth and community development workers in this regard. The other two groups, the youth parents and village development committees alike, showed a meaningful difference from the former two groups (Table 32).

The out-of-school youth (and community development workers) had high aspiration for non-agricultural employment. Such high aspiration of the youth indicated two things: first, the desire for non-agricultural employment of the youth themselves was greater than that of their parents; and second, the youth's desire was in agreement with the community development workers' aspirations for them.

The first indication might be explained by the fact that, because of technological development, the youth now generally and increasingly matured earlier and were better informed and better exposed to the world conditions than ever before. Their high aspiration would lead to the struggle for opportunity; the opportunity which would be different from that of their parents. This different opportunity for the youth and for their parents is in fact the presumption of community development!

The second indication supported the first one, and fortunately community development too.

3. Perceptions on perceived alternatives to rice farming of/for out-of-school youth.

There were four different alternatives to rice farming: seasonal migration, (local) non-farm employment, returning to school and farming other than rice. No meaningful difference was found between percep-

tions of the out-of-school youth and their parents except that the parents had less interest in seasonal migration for their youth as an alternative.

The perceptions of village development committees and community development workers differed meaningfully from each other and the others. Half of the village development committees perceived returning to school as alternative for youth, which supported their high educational aspiration for youth. Contrary to all other groups, half of the community development workers perceived farming other than rice as an alternative for the youth. They were the only group to perceive it. Furthermore, they did not think of returning to school as an alternative for youth, because they might have considered the fact that the youth had left school for many years and perhaps were too old to start it all over again (Table 32).

In short:

(a) The fact that the youth cited, as an alternative, seasonal migration the most and returning to school the least was related to their high occupational aspiration and their preference of non-formal training;

(b) The fact that the parents cited, as an alternative, local non-farm employment the most and seasonal migration the least was related to their concern of the youth and their desire to have them around;

(c) The fact that the village development committees cited, as an alternative, returning to school the most and local non-farm employment the least was related to their high educational aspirations for youth and their realization of the scarcity of local job; and

(d) The fact that the community development workers cited, as an alternative, farming other than rice the most and seasonal migration the least was related to their profession-related realization of cash crops and under- and unemployment problems in the urban areas.

By and large, there was no consensus among the four groups of respondents.

4. Perceptions on migration propensity of/for out-of-school youth.

The propensity for youth to migrate was classified into three levels: high, moderate (neither high nor low), and low. There was a considerable consensus that the youth had moderate migration propensity among all groups. However, the perceptions of the out-of-school youth and their parents differed meaningfully from those of village development committees and community development workers. This difference (no extreme degree) was due to the weakness of the measuring device in the case of village development committees and community development workers for they were asked to rate, in their point of view, the migration propensity of the out-of-school youth as a whole. The result was that they gave unanimously a "moderate" for it. However, this result was in conformity with that of the majority of the youth and their parents (Table 32).

By and large, most youth were perceived as having moderate (neither high nor low) propensity for migration, which probably meant that for them to migrate, it depended upon motives.

5. Perceptions on community participation of out-of-school youth.

The out-of-school youth's participation in community affairs and development activities was classified into three degrees: high, moderate, and low. There was a consensus between the perceptions of the out-of-school youth and their parents in this respect. And there was also another consensus between the village development committees and community development workers in this respect. But, the former and the latter differed meaningfully. Again, this difference was due to the weakness of the measuring device in the case of village development committees and community development workers for they were asked, in their point of view, to rate the degree of community participation of the out-of-school youth as a whole. The result was that they gave unanimously a "moderate" for it (Table 32).

However, there was a striking difference between the perceptions of the youth and their parents on the one hand and the perceptions of village development committees and community development workers on the other. As good citizens of the village, the youth as well as their parents thought that they (the youth) were pretty active in community activities, but from the point of view of the two development parties, they (the youth) should be more active for the sake of the village's betterment. It was thus considered to be normal in this case.

(See Table 32 for proportion of out-of-school youth, their parents, village development committees and community development workers by perceptions on out-of-school youth identity).

Table 32. Proportion of out-of-school youth, their parents, village development committees and community development workers by perceptions on out-of-school youth identity (in percentage)**

Youth identity aspect	Perception on youth identity			
	OSY (N=90)	Parents (N=104)	VDC (N=12)	CDW (N=14)
1. Educational aspirations				
Higher education	66.7*	66.4*	100.0*	71.4*
No more education	33.3	33.6	-	28.6
2. Occupational aspiration				
Non-ag. employment	70.0*	48.1	50.0*	64.3*
Agricultural employment	30.0	51.9*	50.0*	35.7
3. Perceived alternatives to rice farming				
Seasonal migration	43.9*	30.8	33.3	7.1
Non-farm employment	28.8	36.5*	16.7	42.9
Returning to school	27.3	32.7	50.0*	-
Farming other than rice	-	-	-	50.0*
4. Migration propensity				
High degree	15.6	18.3	-	-
Moderate degree	71.1*	63.4*	100.0*	100.0*
Low degree	13.3	18.3	-	-
5. Community participation				
High degree	48.9*	54.8*	-	-
Moderate degree	42.2	43.3	100.0*	100.0*
Low degree	8.9	1.9	-	-

*The greatest percentage

**Since the requirement of chi-square test is violated (that is, more than 20 percent of the cells have an expected frequency of less than 5 and even 1), the results of the test are meaningless.

CHAPTER VI

SUMMARY AND CONCLUSIONS

A leading rural sociologist's remark upon "rural youth: the face of the future": What they are today leads to what they will be in the future which in many ways will shape our country's tomorrow.[42]

Summary

This study was an endeavor to search for the identity of the rural out-of-school youth in Sri-bua, a rice farming village of Ubol-rajthani province in northeast Thailand.

On the average the out-of-school youth were 19 years old, were first and middle siblings of the family, and had six brothers and/or sisters. All came from farm families, which most of them identified as semi-subsistence. Generally the family income was reported to derive from three sources: rice farming, farming other than rice, and non-farm employment.

They spent an average of four years in formal school, and engaged in farm and household work. However, some of them worked seasonally outside the village, of which the young men tended to earn more from wage employment than the young women.

Majority of the youth could be characterized by: no geographic mobility and no experience in non-formal training but high exposure

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[42]Gelia T. Castillo, Beyond Manila: Philippine Rural Problems in Perspective, Vol. 2 (College, Laguna: University of the Philippines at Los Baños, 1977), p. 583.

to the outside world, awareness of (seasonal) migration, intimate relationship with their parents, "spiritual health" idealism, low fatalism, favorable attitudes toward farming as an occupation, toward village as a place to live and work in, and toward community development program (of which a sizable number perceived "socio-psycho-economic development" to be priority).

Majority of them aspired after knowledge and non-farm skills, however, the young men tended to prefer non-formal to formal education and to prefer the skills suitable for the traditionally masculine jobs. They also perceived some alternatives to rice farming: seasonal migration, local non-farm employment and returning to school, respectively.

The youth were rated as having neither high nor low propensity for migration. Generally the young men had higher potential to migrate seasonally than the young women. However, most of them had no desire to out-migrate for good.

Half of them were considered to have a high degree of community participation and only a few were considered low participation. Most of them were self-committed and motivated to participate in community activities by friends, village development committees, their own families and the community development workers.

The parents of the out-of-school youth were farmers with an average of 47 years old but their (fathers' and mothers') employment activities were sex-differentiated by traditional practice. Most of them had no geographic mobility; however, the fathers had generally greater mobility, exposure to the outside world, experience

in non-formal training, idealism, acquaintance with community development worker, educational aspiration and migration propensity for their children but less fatalism than the mothers.

By and large, the parents tended to have low occupational aspiration than their children; and women of the younger generation inclined to "liberate" themselves from the conventional practice.

The village development committees and the community development workers differed meaningfully in their personal characteristics; such as age, income and educational background. In general, the village development committees had higher educational but lower occupational aspirations for the youth than the community development workers.

The following relationships were found to be statistically significant:

1. The higher the exposure to the outside world, the higher the educational aspiration;

2. The greater the experience in non-formal training, the higher the educational aspiration;

3. The greater the awareness of migration, the higher the educational aspiration;

4. The lower the fatalism, the higher the off-farm occupational aspiration;

5. The more favorable the attitude toward community development program, the less the alternatives perceived to rice farming;

6. The more favorable the attitudes toward the village as a place of work, the less the migration propensity;

7. The greater the experience in non-formal training, the higher the degree of community participation; and

8. The higher the "spiritual health" idealism, the higher the degree of community participation.

Finally in connection with the findings of this study, the following topics and methods are recommended for further investigation:

1. A comparative study between rural in-school and out-of-school youths, rural and urban out-of-school youths, and rural and urban in-school youths;

2. A comparative analysis of data by other bases of division: sibling position, age group, marital status, educational level, family size, farm size, family income, and land tenure; and

3. A (randomized) matched-pair, in-depth study between the youth and their parents (i.e. son--father, and daughter--mother) for consensus analysis.

Conclusions

In spite of being in a tradition-bound society, the out-of-school youth is both a reality and a potentiality. "He represents objective existence, yet he can move toward any one of many different future states that are essentially unpredictable."[43]

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[43] William D. Hitt, "Two Models of Man," American Psychologist, 1969, 24 (7), p. 636.

1. Out-of-school youth as a reality

Generally speaking, the out-of-school young men are "better-off" than the women of the same age in almost all circumstances. Most distinct differences are perhaps related to their natural physical strength and their traditional psychological upbringing. However, the young women are rather "better-off" than their mothers in many respects.

The findings indicate that the youth, men and women alike, tend to have a higher aspiration for technical skills. It means that they perceive their occupational opportunities to be different from those of their parents. Therefore, non-formal training program which majority of them have never had, is needed to compensate for their lack of sufficient schooling.

The fact that majority of them value "spiritual health" does not mean that it hampers economic development because, as the findings point out, they have high aspiration for cash from wage employment ("material well-being").

Farm and household help is the predominant employment of the youth, even those who were wage employees never neglect farming when the time comes. This is probably one of the reasons that they always refer proudly to themselves as "children of the farmer."

For the youth to return to school anew seems to be an illusion, considering the fact that they have long left school, that they lack "school consciousness," that they need a sum of money for school expense, and that they are too old to start it all over again.

To most youth, seasonal migration is one thing but leaving their home town for good is another thing, since they have a sense of belongingness or a strong attachment to the community where they live.

That they are rather active in community activities does not, unfortunately, mean that they have a sense of initiative in community development. This state of inertia needs remedy.

Some of the factors found to have a positive influence upon the development of the youth are: high exposure to the outside world, experience in non-formal training, awareness of migration, "spiritual health" idealism, low fatalism, favorable attitudes village and community development.

2. Out-of-school youth as a potentiality

The rising (seasonal) migration trend of the out-of-school youth and the fact that they now generally mature earlier and are better informed about and better exposed to the world conditions than ever before, serve as an indicator of three prospects looming in the near future: (a) The youth as the marginal man in (b) the invading urbanization of the village where (c) they are taking the place of their adults in community activities.

The wage employment of the youth is increasing, enlarging and moving out of the village, as it is apparent that most migrants of the village are young, youthful and dynamic. Being young and unmarried, their decision to migrate is primarily motivated by economic factor, secondarily by the longing to make the "Bangkok

dream" come true, and lastly by the overwhelming love of travel and adventure. Furthermore, their choice of destination is influenced by the blockbuster fame of Bangkok, the presence of friends and relatives who can provide housing and job contacts, and the accompaniment of companions.

Migration need not be inefficient for development.[44] The rural young labor is at least half the year unproductive while productive urban jobs, especially in Bangkok, are rather available for them. And since usually the youth migrate only when they are certain of the job prospects, migration is then meaningful as a "valuable link between rural and urban labor markets."[45]

As long as urban employment is still available and the young migrants, in spite of being tempted by the urban public services and colorful facilities, have no intention to stay, rural development will not necessarily be hampered by the lack of youthpower and at the same time the urban sector will not be burdened with the dual problem of slum and employment.

Certainly, the out-of-school youth is a potentiality. If their potential is properly maximized, they can become an object of, a partner in, and a means to development.

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[44]Nancy Birdsall, "Migration Matters," Development Digest, Vol. XIII, No. 2, April 1975, p. 4.

[45]Ibid.

3. A final remark

The western saying: All work and no play make Jack a dull boy, implies a sharp division in time for either work or play, one at a time. On the contrary, the Buddhist perceives work and play as unseparable: "Work and leisure are complementary parts of the same living process and cannot be separated without destroying the joy of work and the bliss of leisure,"[46] because "the Buddhist point of view takes the function of work to be at least threefold: to give a man a chance to utilize and develop his faculties; to enable him to overcome his ego-centeredness by joining with other people in a common task; and to bring forth the goods and services needed for a becoming existence."[47] Therefore, those who work with youth, especially rural out-of-school youth, must understand this very basic truth of Buddhist human existence.

Finally, development projects need not be big for "small is (also) beautiful":

> While the materialist is mainly interested in goods, the Buddhist is mainly interested in liberation. But Buddhism is "The Middle Way" and therefore in no way antagonistic to physical well-being. It is not wealth that stands in the way of liberation but the attachment to wealth; not the enjoyment of pleasurable things but the craving for them. The keynote of Buddhist economics, therefore, is simplicity and non-violence. From an economist's point of view, the marvel of the buddhist way of life is the utter rationality of its pattern - amazingly small means leading to extraordinarily satisfactory results.[48]

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[46] E.F. Schumacher, op. cit., p. 55.

[47] Ibid., p. 54.

[48] Ibid., p. 57.

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APPENDIX A

DISTRIBUTION OF OUT-OF-SCHOOL YOUTH BY EXPOSURE TO THE OUTSIDE WORLD

Radio listening	Men n	Men %	Women n	Women %	Total N	Total %
1. Frequency						
Occasionally	15	30.6	18	43.9	33	36.6
(rarely	-	-	4	9.8	4	4.4)
(sometimes	15	30.6	14	34.2	29	32.2)
Daily	34	69.4	23	56.1	37	63.4
Total	49	100.0	41	100.0	90	100.0
2. Favorite program						
News/information	7	14.3	4	10.8	11	12.8
Others	42	85.7	33	89.2	75	87.2
(song/music	42	85.7	20	54.1	62	72.1)
(folk/radio drama	-	-	13	35.1	13	15.1)
Total	49	100.0	37	100.0	86	100.0

*Out of 90 OSY
1. X^2 = 1.695; df = 1; p > .05; NS
2. X^2 = .226; df = 1; p > .05; NS

Printed media reading	Men n	Men %	Women n	Women %	Total N	Total %
1. Frequency						
Never	3	6.1	9	22.0	12	13.3
Sometimes	36	73.5	27	65.8	63	70.0
Daily	10	20.4	5	12.2	15	16.7
Total	49	100.0	41	100.0	90	100.0
2. Favorite printed media						
Newspaper	29	63.0	16	50.0	45	57.7
Others	17	37.0	16	50.0	33	42.3
(official bulletins	2	4.4	1	3.1	3	3.8)
(magazines	15	32.6	15	46.9	30	38.5)
Total	46	100.0	32	100.0	78*	100.00

*Out of 90 OSY

1. $X^2 = 5.280$; df = 2 ; p > .05 ; NS
2. $X^2 = 1.314$; df = 1 ; p > .05 ; NS

Movie watching	Men		Women		Total	
	n	%	n	%	N	%
1. Frequency						
Yearly	8	16.3	12	29.3	20	22.2
Quarterly	20	40.8	18	43.9	38	42.2
Monthly	21	42.9	11	26.8	32	35.6
Total	49	100.0	41	100.0	90	100.0
2. Favorite movie						
Adventurous	38	77.6	10	24.4	48	53.3
Tragi-comic	8	16.3	23	56.1	31	34.5
Others	3	6.1	8	19.5	11	12.2
Total	49	100.0	41	100.0	90	100.0

1. $X^2 = 3.342$; df = 2 ; $p > .05$; NS
2. $X^2 = 25.350$; df = 2 ; $p < .001$; S

Trip made to town	Men n	Men %	Women n	Women %	Total N	Total %
1. Frequency						
Weekly	25	51.0	15	36.6	40	44.5
Occasionally	24	49.0	26	63.4	50	55.5
(rarely	-	-	1	2.4	1	1.1)
(monthly	24	49.0	25	61.0	49	54.4)
Total	49	100.0	41	100.0	90	100.0
2. Reason						
Buy and sell	39	79.6	34	82.9	73	81.1
Others	10	20.4	7	17.1	17	18.9
(visit relative	9	18.4	6	14.6	15	16.7)
(contact official	1	2.0	1	2.5	2	2.2)
Total	49	100.0	41	100.0	90	100.0

1. $X_2^2 = 1.883$; df = 1 ; p > .05 ; NS
2. $X^2 = .160$; df = 1 ; p > .05 ; NS

Trip made to city	Men n	Men %	Women n	Women %	Total N	Total %
1. Frequency						
Rarely	8	16.3	7	17.1	15	16.7
Occasionally	29	59.2	29	70.7	18	64.4
Weekly	12	24.5	5	12.2	17	18.9
Total	49	100.0	41	100.0	90	100.0
2. Reason						
Buy and sell	27	65.9	23	67.6	50	66.7
Others	14	34.1	11	32.4	25	33.3
(visit relative	12	29.2	10	29.4	22	29.3)
(seasonal migrate	2	4.9	1	3.0	3	4.0)
Total	41	100.0	34	100.0	75*	100.0

*Out of 90 OSY

1. $X^2 = 2.254$; df = 2 ; $p > .05$; NS
2. $X^2 = .025$; df = 1 ; $p > .05$; NS

Trip made to Bangkok	Men n	Men %	Women n	Women %	Total N	Total %
1. Frequency						
Never	25	51.0	24	58.5	49	54.4
Several times	16	32.7	12	29.3	28	31.1
Yearly	8	16.3	5	12.2	13	14.5
Total	49	100.0	41	100.0	90	100.0
2. Reason						
Seasonal migration	15	62.5	14	82.3	29	70.7
Others	9	37.5	3	17.7	12	29.3
(visit relative	8	33.3	3	17.7	11	26.8)
(drafted	1	4.2	-	-	1	2.5)
Total	24	100.0	17	100.0	41*	100.0

*Out of 90 OSY

1. $X^2_{\frac{1}{2}}$ = .569 ; df = 2 ; p > .05 ; NS
2. X^2 = 1.892 ; df = 1 ; p > .05 ; NS

APPENDIX B

INTERVIEW GUIDE FOR RURAL OUT-OF-SCHOOL YOUTH

(abridged and translated from the Thai language)

Interviewer's Name _____ Date of Interview _____

Respondent's Name _____ House Number _____

I. PERSONAL CHARACTERISTICS

A. Demographic Statistics

1. Sex:

   a. male _____
   b. female _____

2. Age: _____

3. Martial status:

   a. single _____
   b. married _____
   c. widowed _____
   d. _____

4. Number of brothers/sisters: _____

5. Sibling position: _____

B. Socio-Economic Level

1. Size of family: _____

2. Family's main occupation:

   a. rice farming _____
   b. _____

3. Annual income from main occupation: _____

4. Family's supplementary occupation:

   a. kenaf farming _____
   b. _____

5. Annual income from supplementary occupation(s):

   a. non-rice farming _____
   b. non-farm employment _____
   c. _____

6. Total family income per year: _____

7. Identify your farm family:

   a. no accessory produce to sell _____
   b. some accessory produce to sell _____
   c. farming as an enterprise _____
   d. _____

8. Family's farm size: _____

9. Family's tenurial status:

   a. owner-titler _____
   b. lessee _____

10. If lessee, specify lease condition:

   a. does not apply _____
   b. share-cropper _____
   c. verbal contract _____
   d. written contract _____
   e. _____

11. Farming independent of parents:

   a. No _____
   b. Yes (specify size) _____

12. Necessary household possessions:

   a. radio-set _____
   b. chair _____
   c. table _____
   d. closet/cabinet _____
   e. bicycle _____
   f. motor-cycle _____
   g. sewing machine _____
   h. wristwatch/clock _____
   i. toilet _____
   j. bamboo bed _____
   k. mattress _____
   l. water jar _____
   m. charcoal stove _____
   n. pot and pan _____
   o. _____

13. Possession of animals and farming equipments:

   a. cattle shed (separate from house) _____
   b. cattle shed (under the house) _____
   c. water buffalo _____
   d. cow/ox _____
   e. poultry _____
   f. swine _____
   g. water pump _____
   h. hand tractor _____
   i. plow _____
   j. harrow _____

k. knife _____
l. spade _____
m. shovel _____
n. sickle _____
o. _____

C. Education and Employment Circumstances:

1. Age when left school: _____

2. School attainment: grade _____

3. School performance:

a. good _____
b. fair _____
c. poor _____

4. Major reason for leaving school:

a. financial difficulty _____
b. help needed at home _____
c. poor health _____
d. no higher school in village _____
e. loss of interest in school _____
f. _____

5. Present employement:

a. helping in household work only _____
b. helping in farm work only _____
c. helping in both household and farm work _____
d. after farm work, taking local non-farm employment _____
e. after farm work, seasonal migration _____
f. _____

6. Time spent in helping on the farm per year:

a. does not apply _____
b. 10 - 14 hrs/day for 1 - 2 months _____
c. 10 - 14 hrs/day for 3 - 4 months _____
d. 10 - 14 hrs/day for 5 - 6 months _____

7. Reward in helping on the farm from parents:

a. does not apply _____
b. no direct reward _____
c. some clothes and facilities _____
d. some money _____
e. some money, clothes and facilities _____

8. Nature of employment other than helping on the farm:

a. none _____
b. _____

9. Annual income from such employment:

a. does not apply _____
b. _____

10. How such employment was obtained:

a. does not apply _____
b. recommended by parents _____
c. recommended by brothers/sisters _____
d. recommended by relatives _____
e. recommended by friends _____
f. _____

II. UNIQUE EXPERIENCE

A. Geographic mobility

1. Birthplace:

a. here in the village _____
b. _____

2. Movement to live outsite the village for more than one year:

a. no, never _____
b. yes, where? _____

B. Exposure to the outside world

1. Radio-listening:

a. no, never _____
b. yes, occasionally _____
c. yes, daily _____
d. _____

2. Radio-program listened most:

a. does not apply _____
b. folk opera and radio drama _____
c. song and music _____
d. news and information _____
e. _____

3. Book-reading:

a. no, never _____
b. yes, occasionally _____
c. yes, daily _____
d. _____

4. Printed material read most:

a. does not apply _____
b. newspaper _____
c. occupational information _____
d. any printed materials _____
e. _____

5. Movie-going:

   a. no, never _____
   b. yes, rarely (below 6 times a year) _____
   c. yes, moderately (6 - 12 times a year) _____
   d. yes, frequently (above 12 times a year) _____
   e. _____

6. Favorite movie:

   a. does not apply _____
   b. tragi-comic movie _____
   c. adventurous movie _____
   d. informational/educational movie _____
   e. _____

7. Trips made to district town:

   a. no, never _____
   b. yes, rarely _____
   c. yes, monthly _____
   d. yes, weekly _____
   e. _____

8. Main reason:

   a. does not apply _____
   b. commodity-buying and produce-selling _____
   c. touring _____
   d. official contact _____
   e. _____

9. Trip made to provincial city:

   a. no, never _____
   b. yes, rarely _____
   c. yes, monthly _____
   d. yes, weekly _____
   e. _____

10. Main reason:

   a. does not apply _____
   b. commodity-buying and produce-selling _____
   c. touring _____
   d. official contact _____
   e. _____

11. Trip made to Bangkok Metropolis:

   a. no, never _____
   b. yes, several times _____
   c. yes, yearly _____
   d. _____

12. Main reason:

a. does not apply _____
b. touring _____
c. seasonal migrating _____
d. _____

C. Non-formal training attendance:

1. Number of training program attended:

a. none _____
b. once _____
c. _____

2. Name(s) of program attended:

a. does not apply _____
b. Youth Development Program _____
c. _____

3. Entry into the training program(s):

a. does not apply _____
b. recommended by CD Worker _____
c. recommended by village headman ____
d. _____

D. Awareness of Migration

1. Awareness of (seasonal) migration:

a. yes _____
b. no _____
c. _____

2. From whom?

a. does not apply _____
b. parents _____
c. brothers/sisters _____
d. relatives _____
e. friends _____
f. _____

III. PERSONAL ATTITUDE

A. Child-parent Relationship

1. Person(s) the youth talk with/to most:

a. parents _____
b. _____

2. Person(s) the youth consult most:

a. parents _____
b. _____

3. Person(s) whom the youth think understand them best:

   a. parents _____
   b. _____

B. Idealism:

1. Perception of "good" life:

   a. life full of peace and happiness _____
   b. gainings of good merit _____
   c. high educational attainment _____
   d. possession of wealth _____
   e. possession of power _____
   f. _____

C. Fatalism

1. Mastery over nature and social conditions:

   a. impossible _____
   b. do not know, doubt _____
   c. possible _____

2. Attitude toward natural calamities:

   a. hopeless_____
   b. do not know _____
   c. hopeful _____

D. Reaction toward Farming

1. Satisfaction with farming as an occupation:

   a. dissatisfied _____
   b. do not know, doubt ____
   c. satisfied _____

2. Chances offered by farming:

   a. more than other occupations _____
   b. as much as other occupations _____
   c. less than other occupation _____

3. Chief reason for farming:

   a. born a farmer _____
   b. no other choice ____
   c. made to be farmer by parents _____
   d. _____

E. Response toward Village-Community

1. Village as a place to live, compared with urban areas:

   a. worse _____
   b. same _____
   c. better ____
   d. _____

2. Village as a place of work, compared with urban areas:

   a. worse _____
   b. same _____
   c. better _____
   d. _____

F. Reaction toward Community Development

1. Acquaintance with CD worker:

   a. never talked with him _____
   b. talked with him occasionally ____
   c. always talked with him _____
   d. _____

2. Awareness of "community development":

   a. first heard of it from parents _____
   b. first heard of it from friends _____
   c. first heard of it from VDC _____
   d. first heard of it from CDW _____
   e. _____

3. Perceived priority objective of CD:

   a. construction of infra-structure _____
   b. increase of produce and income _____
   c. increase of human potential _____
   d. provision of public services _____
   e. _____

IV. SELF-PERCEIVED IDENTITY

A. Educational Aspirations

1. Desire to return to school anew:

   a. no _____
   b. yes, specify school _____

2. Preference between formal and non-formal education:

   a. formal education _____
   b. non-formal education ____
   c. no decision _____

B. Occupational Aspirations and Expectations

1. If given opportunities for occupational training and advancement, state your desired occupation: _____

2. State your probable employment under the present situation _____

C. Alternatives

1. Alternatives perceived under present situation:

a. _____
b. _____
c. _____

D. Migration Propensity

1. Desire for seasonal migration:

a. yes _____
b. no _____
c. no decision ____

2. Reason: _____

3. Desire to out-migrate for good:

a. yes _____
b. no _____
c. no decision ____

4. Reason : _____

E. Community Participation

1. Awareness of community affairs and activities:

a. hardly _____
b. sometimes ____
c. always _____

2. Frequency of community participation:

a. rarely _____
b. sometimes ____
c. always _____

3. Pattern of participation:

a. labor contribution _____
b. material/financial contribution ____
c. opinion giving _____
d. formulating and executing the activities ____
e. _____

4. Information source:

a. parents _____
b. friends _____
c. VDC _____
d. CDW _____
e. _____

5. Cause of participation:

   a. self-committed or volunteer _____
   b. motivated by _____
   c. forced by _____

_____

Thank you very much

APPENDIX C

INTERVIEW GUIDE FOR OSY PARENTS

(abridged and translated from the Thai language)

Interviewer's Name _____ Date of Interview _____

Respondent's Name _____ House Number _____

I. PERSONAL CHARACTERISTICS

A. Demographic statistics

1. Parental status:

a. father ____
b. mother ____

2. Age: _____

3. Civil status:

a. married and lived as a couple ____
b. married but was left by the spouse ____
c. widowed ____
d. _____

4. Formal education:

a. none _____
b. grade _____

5. Literacy:

a. neither read nor write ____
b. read and write poorly _____
c. read and write well _____
d. _____

B. Socio-Economic Status

1. Occupation status:

a. householder-farmer ____
b. farmhand-housewife ____
c. widow-farmer _____
d. shopkeeper-farmer ____
e. shopkeeper-housewife ____
f. _____

2. Major occupation:

a. rice farming ____
b. _____

3. Supplementary occupation:

   a. kenaf or jute planting _____
   b. livestock raising _____
   c. _____

II. UNIQUE EXPERIENCE

A. Geographic Mobility:

1. Birthplace:

   a. here in the village _____
   b. _____

2. Movement to live outside the village for more than one year:

   a. no, never _____
   b. yes, where? _____

B. Exposure to the Outside World

1. Radio-listening:

   a. no, never ____
   b. yes, occasionally ___
   c. yes, daily ___
   d. _____

2. Radio-program listened most:

   a. does not apply _____
   b. folk opera and radio drama ____
   c. song and music ____
   d. news and information ____
   e. _____

3. Book-reading:

   a. no, never _____
   b. yes, occasionally ____
   c. yes, dialy _____
   d. _____

4. Printed material read most:

   a. does not apply ____
   b. newspaper ____
   c. occupational information ____
   d. anything _____
   e. _____

5. Movie-going:

   a. no, never ____
   b. yes, rarely (below 6 times a year) ____
   c. yes, moderately (6-12 times a year) ____
   d. yes, frequently (above 12 times a year) ____
   e. _____

6. Favorite movie:

   a. does not apply _____
   b. tragi-comic movie ____
   c. adventureus movie ____
   d. informational/educational movie ____
   e. _____

7. Trips made to district town:

   a. no, never ____
   b. yes, rarely ____
   c. yes, monthly ____
   d. yes, weekly ____
   e. _____

8. Main reason:

   a. does not apply ____
   b. commodity-buying and produce-selling ____
   c. touring _____
   d. official contact _____
   e. _____

9. Trip made to provincial city:

   a. no, never _____
   b. yes, rarely _____
   c. yes, monthly ____
   d. yes, weekly ____
   e. _____

10. Main reason:

   a. does not apply _____
   b. commodity-buying and produce-selling _____
   c. touring _____
   d. official contact ____
   e. _____

11. Trip made to Bangkok Metropolis:

   a. no, never _____
   b. yes, several times ____
   c. yes, yearly ____
   d. _____

12. Main reason:

   a. does not apply ____
   b. touring _____
   c. seasonal migrating _____
   d. _____

C. Non-formal Training Attendance

1. Number of training program attended:

a. none ___
b. once ___
c. ___ ___

2. Name(s) of program attended:

a. does not apply ____
b. occupational training program ___
c. _____

3. Entry into the training program(s):

a. does not apply _____
b. recommended by _____
c. _____

D. Awareness of Migration

1. Awareness of seasonal migration:

a. yes ____
b. no ____
c. _____

2. From whom?

a. does not apply ____
b. _____

III. PERSONAL ATTITUDE

A. Child-parent Relationship

1. Person(s) the youth talk with/to most:

a. parents _____
b. _____

2. Person(s) the youth consult most:

a. parents _____
b. _____

3. Person(s) whom the youth think understand them best:

a. parents _____
b. _____

B. Idealism

1. Perception of "good" life:

a. life full of peace and happiness _____
b. gainings of good merit _____

c. high educational attainment ____
d. possession of wealth _____
e. possession of power _____
f. _____

C. Fatalism

1. Mastery over nature and social conditions:

a. impossible ____
b. do not know, doubt ___
c. possible _____

2. Attitude toward natural calamities:

a. hopeless ____
b. do not know ____
c. hopeful ____

D. Reaction toward Farming

1. Satisfaction with farming as an occupation:

a. dissatisfied ___
b. do not know, doubt ____
c. satisfied ____

2. Chances offered by farming:

a. more than other occupations ____
b. same as other occupations ___
c. less than other occupations ____
d. _____

E. Response toward Village-Community

1. Village as a place to live, compared with urban areas:

a. worse ____
b. same _____
c. better ___
d. _____

2. Village as a place of work, compared with urban areas:

a. worse ___
b. same ____
c. better ___
d. _____

F. Reaction toward Community Development

1. Acquaintance with CD workers:

a. never talked with him ____
b. talked with him occasionally ___
c. always talked with him _____
d. _____

2. Awareness of CD:

   a. first heard of it from CDW _____
   b. first heard of it from _____

3. Perceived priority objective of CD:

   a. construction of infra-structure ____
   b. increase of produce and income _____
   c. increase of human potential _____
   d. povision of public service _____
   e. _____

IV. OSY IDENTITY AS PERCEIVED BY OSY PARENTS

A. Educational Aspirations for OSY

1. Desire OSY to return to school?

   a. no _____
   b. yes, what school? _____

2. Preference between formal and non-formal education for OSY:

   a. formal education ____
   b. non-formal education ___
   c. no decision ____

B. Occupational Aspirations and Expectations for OSY

1. If given opportunities for occupational training and advancement, state your desired occupation for OSY _____

2. State the probable employment of OSY as you perceive under the present situation _____

C. Alternatives for OSY

1. Alternatives for OSY perceived under present situation:

   a. _____
   b. _____
   c. _____

D. Migration Propensity for OSY

1. Desire OSY to migrate seasonally?

   a. yes _____
   b. No _____
   c. no decision ____

2. Reason: _____

3. Desire OSY to out-migrate for good?

   a. yes ____
   b. no _____
   c. no decision ___

4. Reason: _____

E. Community Participation of OSY

1. Judge the activeness of OSY in community activities:

   a. low _____
   b. moderate ___
   c. high ____

2. Willing for OSY to take part in community activities?

   a. yes, because _____
   b. no, because _____
   c. _____

3. The best time for OSY to participate is:

   a. the time free from farm/household work_____
   b. any time _____
   c. when permitted ____
   d. does not apply ____

_____

Thank you very much

APPENDIX D

INTERVIEW GUIDE FOR VILLAGE DEVELOPMENT COMMITTEES

QUESTIONAIRE FOR COMMUNITY DEVELOPMENT WORKERS

(abridged and translated from the Thai language)

Please answer the following questions. Thank you very much.

I. PERSONAL CHARACTERISTICS

1. Name: Mr. _____
   Mrs. _____
   Miss _____
2. Position: a. Village development committee _____
   b. Community development worker _____
   c. _____
3. Age : _____
4. Number of dependents: a. none _____
   b. state number _____
5. Gross income per month: _____
6. Educational attainment: _____
7. Length of experience in CD work: _____ years
8. Lenght of service in present position: _____ years

II. OSY IDENTITY AS PERCEIVED BY VDC AND CDW

A. Educational Aspirations for OSY

1. Desire OSY to return to school?

   a. no _____
   b. yes, specify school _____

2. Preference between formal and non-formal education for OSY:

   a. formal education _____
   b. nonformal education _____
   c. _____

B. Occupational Aspirations and Expectations for OSY:

1. If given opportunities for occupational training and advancement, state your desired occupation for OSY

   _____

2. State the probable employment of OSY as you perceived under the present situation _____

_____

C. Alternatives for OSY

1. Alternatives for OSY perceived under present situation:

a. _____
b. _____
c. _____
d. _____

2. Reason: _____

D. Migration Propensity for OSY

1. Desire OSY to migrate seasonally?

a. yes ____
b. no ____
c. _____

2. Reason : _____

3. Desire OSY to out-migrate permanently?

a. yes ___
b. no ____
c. _____

4. Reason: _____

E. Community Participation of OSY

1. Judge the activeness of OSY in community activities:

a. low ____
b. moderate ____
c. high ____

2. Reason: _____

_____

Thank you very much